

# *The* EXPOSITOR

*The Minister's Journal*



Fall Church Work

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v. 35  
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NEW YORK, 153 Fifth Avenue, AT ALL BOOK STORES



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## The One Essential of The Church

"The commonest bush, ablaze with the presence of God, becomes a miracle of glory," says Dr. Chadwick in the first article of this issue.

Nineteen hundred years ago, a handful of "common fishermen" ablaze with the presence of God became miracles of glory, living demonstrations of the power of the SPIRIT. They followed the command of the Master "to tarry in the city until there came the enduement of the power from on high."

Can we, whose mission it is to glorify Christ, rest from mechanical duties long enough to *catch the gleam* so earnestly outlined by Dr. Chadwick as "The One Essential Equipment of the Church."

*Q. M. R.*

### ILLUSTRATIONS—SERMONS

### HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

Published on the 15th day of each month by The F. M. Barton Company, *Publishers*, Incorporated, 815 Caxton Building, Cleveland, Ohio. Joseph McCray Ramsey, *Managing Editor*. Chicago Office: 9 West Washington Street, John D. Emrich, *Mgr.*; New York Office: 156 Fifth Avenue, Robert M. Harvey, *Mgr.*

Subscription Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers.

Copyright, 1933, by F. M. Barton Company, Publishers, Inc. All rights reserved. Entered as second-class matter at the Post Office at Cleveland, Ohio. Additional entry at the post office at Mount Morris, Ill.

Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor Office, Cleveland.

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# THE EXPOSITOR

THE JOURNAL OF PARISH METHODS

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## *The Church Without the Spirit*

By SAMUEL CHADWICK, D.D.

THE Church is the creation of the Holy Spirit. It is a community of believers who owe their religious life from first to last to the Spirit. Apart from Him there can be neither Christian nor Church. The Christian religion is not institutional but experimental. It is not by an ordained class, neither is it in ordinances and sacraments. It is not a fellowship of common interest in culture, virtue, or service. Membership is by spiritual birth. The roll of membership is kept in heaven. Christ is the Door. He knows them that are His, and they know Him. The Church Roll and the Lamb's Book of Life are not always identical. No man can say, Jesus is Lord, but in the Holy Spirit," and confession of the lordship of Jesus Christ is the first condition of membership in His Church. The *command to tarry in the city until there came the endowment of power from on high proves that the one essential equipment of the Church is the gift of the Holy Ghost.* Nothing else avails for the real work of the Church. For much that is undertaken by the Church He is not necessary. The Holy Ghost is no more needed to run bazaars, social clubs, institutions, and picnics, than He is to run a circus. These may be necessary adjuncts of the modern Church, but it is not for power to run these things we need tarry.

### **The Life of the Body**

The work of the Spirit in the Church is set forth in the promises of Jesus on the eve of His departure, and demonstrated in the Acts of the apostles. The Gospels tell of "all that Jesus began to do and to teach, until the day in which He was received up," and the Acts of the Apostles tell of all that He continued to do and to teach AFTER the day in which He was received up. The Holy Spirit is the active, administrative Agent of the glorified Son. His mission is to glorify Christ by perpetuating His character, establishing His Kingdom, and accomplishing His redeeming purpose in the world. The Church is the Body of Christ, and the Spirit is the Spirit of Christ. He fills the Body, directs its movements, controls its members, inspires its wisdom, supplies its strength.

The Spirit has never abdicated His authority or relegated His power. Neither Pope nor Parliament, neither Conference nor Council is supreme

in the Church of Christ. The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is College-trained but not Spirit-filled works no miracles. The Church that multiplies committees and neglects prayer may be fussy, noisy, enterprising, but it labours in vain and spends its strength for naught. It is possible to excel in mechanics and fail in dynamic. There is a superabundance of machinery; what is wanting is power. To run an organization needs no God. Man can supply the energy, enterprise, and enthusiasm for things human. The real work of a Church depends upon the power of the Spirit.

The presence of the Spirit is vital and central to the work of the Church. Apart from Him wisdom becomes folly, and strength weakness. The Church is called to be a "spiritual house" and a holy priesthood. Only spiritual people can be its "living stones," and only the Spirit-filled its priests. Scholarship is blind to spiritual truth till He reveals. Worship is idolatry till He inspires. Preaching is powerless if it be not a demonstration of His power. Prayer is vain unless He energize. Human resources of learning and organization, wealth and enthusiasm, reform and philanthropy, are worse than useless if there be no Holy Ghost in them. The Church always fails at the point of self-confidence. When the Church is run on the same lines as a circus, there may be crowds, but there is no Shekinah. That is why prayer is the test of faith and the secret of power. The Spirit of God travails in the prayer-life of the soul. Miracles are the direct work of His power, and without miracle the Church cannot live. The carnal can argue, but it is the Spirit that convicts. Education can civilize, but it is being born of the Spirit that saves. The energy of the flesh can run bazaars, organize amusements, and raise millions; but it is the presence of the Holy Spirit that makes a Temple of the Living God. The root-trouble of the present distress is that the Church has more faith in the world and the flesh than in the Holy Ghost, and things will get no better till we get back to His realized presence and power.

### **Form and Spirit**

The Church in Laodicea was rich and respectable, prosperous and influential, complacent and



confident, but was blind to the tragedy on the doorstep. Their worship was faultless in form and passionless in spirit. There was no heresy in their creed, but there was no fire in their souls. The Spirit of Christ was outside.

The Church at Ephesus had the advantage of a distinguished and brilliant preacher. He was a man of great scholarship, who had won distinction at a great University. No preacher can have too much learning, and the Bible gives due recognition to the fact that Apollos was "a learned man." In addition to the wisdom of the schools, "he was mighty in the Scriptures." His teaching was Scriptural, orthodox, careful. To scholarship he added passion. This accomplished scholar, Scriptural in doctrine and careful in exegesis, literally "boiled over in spirit." Enthusiasm does not often accompany scholarship. It is bad form among cultured people. Religious fervor generally declines with the advance of education. Much learning has a tendency to make cold, dry preachers. This was a rare type of College-made preacher. His fervor survived success in study, and he came through his course intense and scholarly, fervent and accurate, faithful and accomplished, courageous and cultured.

It seems hardly credible that such a minister should lack the very things essential for the work of the Christian ministry. He had neither gospel nor power. In his preaching there was no Cross, no Resurrection, no Pentecost. He preached Jesus, but he did not know Christ. Peter the fisherman was worth a thousand of him. Eloquent, learned, Scriptural, impassioned, faithful and courageous, Apollos had no Gospel. Carefully trained, well-instructed, a courageous learner, and an effective teacher, he had no vision. Skilled in definition, powerful in debate, earnest in advocacy, he had no power. The Colleges had given him of their best, but they left him ignorant of things vital and destitute of the Holy Ghost.

Like priest, like people. Like minister, like members. Truth comes through personality; and the level of a preacher's experience determines both the range and level of the sermon. It also determines the level to which he can help others. John's Baptism in the pulpit resulted in a corresponding religion in the pew. It was a cold-water Gospel and a cold-water piety. To Paul's keen eye there was something wanting. They were sternly devout, orderly, reverent; but it was not Christian worship and experience. Their heads were bowed and their faces gave evidence of discipline, but they were not radiant. Their lives were marked

by strict integrity, for John's cold-water religion was severely moral. They were as fervent as they were upright, and as religious as they were conscientious. Their religion was marked by a spirit of deep penitence and godly fear. They were upright in life, fervent in religion, devout in spirit, faithful in service; and yet without the Holy Ghost. Their religion was a strict, external observance; not an Indwelling Presence. They lived by rule, not by illumination. God saves from within; they disciplined themselves from without. Religion to them was a joyless burden, for they carried their God on their backs instead of in their hearts.

### The Difference Holy Ghost Fire Makes

Pentecost transforms the preacher. The commonest bush ablaze with the presence of God becomes a miracle of glory. Indifference to religion is impossible where the preacher is a flame of fire. To the Church, Pentecost brought illumination of mind, assurance of heart, intensity of love, fullness of power, exuberance of joy. No one needed to ask if they had received the Holy Ghost. Fire is self-evident. So is power! Even demons know the difference between the power of inspiration and correctness of instruction. Second-hand gospels work no miracles. Uninspired devices end in defeat and shame. The only power that is adequate for Christian life and Christian work is the power of the Holy Ghost. Our wants are many and our faults innumerable, but they are all comprehended in our lack of the Holy Ghost. We want nothing but the fire.

The resources of the Church are in "the supply of the Spirit." The Spirit is more than the Minister of Consolation. He is Christ without the limitations of the flesh and the material world. He can reveal what Christ could not speak. He has resources of power greater than those Christ could use, and He makes possible greater works than His. It is for the Church to explore the resources of the Spirit. The resources of the world are futile. The resources of the Church within herself are inadequate. In the fullness of the Spirit there is abundance of wisdom, resources, and power; but a man-managed, world-annexing, priest-pretending Church can never save the world or fulfill the mission of Christ. Suppose we try Pentecost?

—From "The Way to Pentecost" by Samuel Chadwick, published by special permission of the Fleming H. Revell Company.





# What Memorizing the Scripture Has Meant To Me

By O. E. ALLISON, PH.D.

**T**WELVE YEARS ago I made a discovery which has had a growing significance for my ministry. I was invited to give a week of daily addresses on the parables of Jesus. The request was that the addresses should be expository in nature so I began preparation by memorizing the parables which I was to use, desiring to be thoroughly familiar with the text.

It was then that my discoveries began. The close detailed word study necessary for committing the passages revealed hidden beauties and meanings never before suspected. It is simply amazing how one is led through memorizing the scripture, to capture the mind that produced it. Feelings are released from crystallized forms; situations re-live with all their dramatic significance; and one becomes conscious of the power of the finest literary technique to be found in any language.

## Effects on the Congregation

I am still meeting people who heard my scripture recitations twelve years ago and the very sight of me makes the parables leap to their minds and they speak to me about it.

We are in constant danger of being cursed by familiarity with the scriptures, and the cure for that is a greater familiarity. Worshipers have unconsciously set their minds not to expect anything vital to happen while the scriptures are being read. It therefore becomes a revelation when a voice with appreciation and understanding transforms it into a living word. Such a voice speaks with peculiar power to the depths of the heart as no lifeless, careless and book-bound monotone can. It is the memorizing with appreciation that makes that possible.

One woman said recently, after an audience had been given a reading of the eleventh chapter of Hebrews, "I never realized before what our advantages have cost." After the story of the testing of Abraham in the offering of his son, one father said, "That is the strongest picture of affection between father and son that I have ever seen." Anyone familiar with that twenty-second chapter of Genesis will readily admit that a mere casual reading would never reveal that theme in that chapter. It certainly is not the outstanding theme but it is clearly visible when one looks steadily and for a long time.

These are but samples of scores of hidden meanings that have been brought to light for audiences that have heard the scriptures read with the spirit of understanding such as memorizing cultivates.

## Mental Equipment for the Preacher

A minister needs mental background and spiritual tone much more than he needs technical equipment. Facts are useless without clear-sightedness and con-

viction. Just here is where scripture memorizing pays its biggest dividends. There is a literal and practical life in the Word of God, and when it enters as a part of the very fiber of one's thinking, the Word is absorbed and becomes unconsciously a part of one's being.

It would be futile to list all the benefits that follow, but the greatest are those factors that produce the world-view, human sympathy, and reconciliation to the will of God. If anyone would follow Paul's admonition, "Let this mind be in you which was also in Christ," he cannot more quickly do so than by memorizing the words of the Lord Jesus with the attempt to make them re-live in their actual human relations.

Moreover, thoughts seek an environment suitable in tone and content. The enriching of a minister's mind with portions of the great passages of scripture tends to cultivate the ability to produce great thoughts along other lines. Noble thoughts engender noble thinking. The results are practical in the highest sense. Problems of state and social adjustment, and the philosophies of life with which a minister has to deal, are seen from a vantage point of unusual worth.

It is likewise true that the very effort of memorizing trains a mental muscle that serves well. Mere reading may become so constant and varied that a man may grow to look at books as the Athenians looked at Paul when they made the query, "What will this babler say?" Nothing will do more to eliminate that danger than practicing memorizing words of Holy Writ.

## Spiritual Poise

There is about the Bible such a breadth and scope of feeling that it produces in the mind that masters it a kindred sense of the same thing. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Not the least element of this poise is the true sense of values that seems automatically to take hold of the scripture-fed mind. The Book is the product of centuries of experience and meditation. It was produced, in so far as the actual writing of it was concerned, in a comparatively limited period of the racial experience, but it is just as much the product of the last thousand years as of the thousand in which its writers lived. The Book is the product of the testing age as much as it ever was the product of the producing age, and both are of value. The values of the producing age could never hold without the values of the testing age. Therefore to saturate the mind with the Bible is to set up for character and thinking a standard which the ages have approved.



*First M. E. Church, Los Angeles, under the Leadership of*

ROY L. SMITH, D.D.

## ***Adopts Forward Program***

**A**T THE quarterly conference and congregational meeting the following proposals for a forward program were unanimously accepted and approved. The program had previously been considered by the Official Board and was offered to the congregation on the condition that it should be launched as rapidly as the finance committee could see their way clear to meet the financial obligations involved. This great program is planned in such a way that it can be launched piecemeal. Inasmuch as it calls for a five-year period of expansion, the objectives set up are ultimate goals rather than immediate. The following program is substantially as presented.

### **SOME SOURCES OF STRENGTH**

1. We are practically out of debt. 2. Our influence in and out of the denomination is tremendous. Because of our vast membership and commanding position we do not live unto ourselves. 3. The reputation of First Church naturally attracts to it large numbers of Methodists who come to the city as tourists and prospective residents. 4. Due to the wise ministry of my predecessors, the church is free from fads and "isms." 5. Our people have enjoyed the ministry of the greatest preachers of the denomination in the past and their great expectations are a constant inspiration to any preacher in our pulpit. 6. The multiplied contacts of our people with the opinion making bodies of the city, together with our radio broadcasts, exert a mighty influence in the civic life. 7. Our membership is made up of young people, many of whom are the growing professional and business leaders. 8. We remain a family church with the young people as deeply interested in the church as their parents. An attractive worship program, together with high-grade social activities, will continue to hold them.

### **SOME EVIDENT WEAKNESSES**

1. Our membership is scattered throughout the city which results in a certain loss of cohesion. The only loyalty that many have to the church is their loyalty to the preacher. 2. We are in great need of closer pastoral oversight. We are in need of more pastoral calling. One hundred calls per day could be made among our people with great profit. 3. We are being defeated at several points along the line by the "little loyalties" of our people. Small groups and societies get more loyalty from many of the people than the church itself. The church, itself, must be maintained if these groups are to live. 4. Our program is too restricted. We are offering a helpful worship program and an educational program of great merit. But our people have small opportunity for developing any real fellowship among themselves. We need a program by which our people can be assimilated, and made to feel actual members of the organization. 5. We are not laying siege to the opinion makers of the community. Five young business leaders of the city, converted to Christ would give us the heart of the city in ten years. 6. We are moving forward without any goal. The church does not have specific objectives. 7. We are in need of an adequate financial program. Many of those who gave most liberally five years ago are unable to give today. There must be a wider spread of responsibility among the mem-

bership. 8. Our plant is inadequate to the needs of our growing Sunday School. Some plans should be made to provide space for the new classes and departments.

### **SOME PROBLEMS TO BE FACED**

1. The hope of ultimate victory at First Church rests with a pulpit ministry that will be outstanding. It should be possible to say that the pulpit of First Church is inspiring, prophetic, and God-revealing.

To achieve such a result as this, any preacher must be free to give his major time and attention to his pulpit.

The preacher should be the spokesman for the church in the city's life. He should appear at civic gatherings, business men's clubs, women's clubs, church conferences and the like, and there voice the deepest convictions of the Christian Church.

2. To make such a pulpit ministry possible, the laymen must take over a larger share of the financial administration of the church—church finance, parish organization and institutional objectives.

3. In order to do the pastoral work of First Church adequately, I am strongly urging the employment of three pastors—one to be the Associate pastor and others assistants, the pastor to supervise the work of the assistants, organize the parish program, assume the responsibility of the general pastoral care of the people, and devise the plans for the promotion of the work. The work of the assistant pastors should be purely pastoral.

The Associate Pastor should be relieved from financial detail, but left free to determine the major financial policies of the church. He should devote his time to the development of the district organization, the training of personal workers, the creation of telephone brigades, volunteer visitors, auto-brigades, etc. He should likewise supervise the financial education of the people, the administration of poor relief, the devising of social programs, etc.

4. One of the responsibilities of being a downtown church is the large number of individuals that appeal to us for material help. Many of these people can best be cared for by referring them to some regularly organized agency.

There is a very great amount of service that should be rendered to our own people. Like the wounded returning from France, we will have the impoverished and the struggling with us for many years ahead.

If the church is a fellowship of believers, we must organize to bear one another's burdens. To do this we need to organize for securing employment, for



providing medical and legal aid. I therefore strongly urge the immediate employment of a director of social service, to work under the associate pastor.

5. In our educational program, our youth's section is way out in front. Our children's and adult's sections are lagging. We should have three times as many adults in Sunday School. The whole church should be at school on Sunday morning.

Our children's work presents two problems—one centering about the children of parents who bring them down-town; the other the children of the neighborhood.

I am urging that our board shall tender the use of our building to the University of Southern California as a downtown headquarters for the University of International Relations.

The Committee on Education organize adult groups for the study of the Christian aspects of economic reform, social justice, current political problems, missionary movements, and general Christian statesmanship. Such a program will call for a week-day as well as a Sunday program.

The pressure of life is producing such a large number of personality problems, and social maladjustments.

6. First Church has long been a great missionary church. But at the present time we are scattering our giving over a wide field. I suggest adopting such an agency as the Community Center at the Plaza, and making it our great outlet for service and our community project.

7. Our evangelistic program should call for the development and training of a body of personal workers who could devise their own program, find their own "prospects" and secure their own conversions.

If the preacher is expected to draw, the people should be expected to hold.

8. The financial program for the new year should include more personal supervision on the part of the Finance Committee, with closer follow-up of collections and more frequent rendering of statements.

The pulpit should present the case of tithing more frequently and a tither's band should be organized.

For the purpose of liquidating the building debt "gold certificates" should be offered to the membership, as an investment, so that the note at the bank can be retired.

A campaign should be begun, at once, for the

purpose of persuading our people to remember First Church in their wills. In this way a sizable endowment can be built up within the next fifteen years.

## TEN OBJECTIVES

I am offering you, herewith, ten objectives which I propose we shall accept for the period of the next five years, and toward the accomplishment of which every member of the church shall be enlisted.

1. A membership of 7500. This will mean a net increase of approximately six hundred per year. The pastoral plan and program of personal evangelism will do it!

2. A Sunday School with an average attendance of 2500. This will have to be, naturally, an adult school.

3. A staff of workers to man the program adequately. This will require an increased secretarial force, with one person in charge. It will also require increased pastoral oversight, but able-bodied assistants from among the retired men can be secured for a modest outlay of funds.

4. A summer camp which will provide fresh-air opportunities for mothers and children, and summer rendezvous for our young people.

5. An enlarged building equipment, to provide for social service clinic, additional Sunday School facilities, and some recreational opportunities.

6. A Night School of Religion for training Church School workers, and other lay leaders, such a school to be open to all Methodists of the city.

7. A school of religious music under the leadership of a full time director, who will train choirs, glee clubs, orchestras, children's choruses, and other organizations throughout the entire membership.

8. The erection or purchase of a broadcasting station which will present to this entire section of the United States the claims of Jesus Christ and the opportunities of the church in a winsome, attractive and dignified fashion.

9. The auditorium filled completely for both morning and evening services, with 2000 in prayer meeting.

10. The adoption of a great missionary institution such as the Plaza Community Center as our civic project.

(Dr. Smith graciously sent a copy of the bound folder to THE EXPOSITOR office which is available to any subscriber for examination. Send a ten cent stamp for mailing.—Ed.)

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*The First Church Herald containing the statement of a five year-program adopted by the church as its schedule for the half-decade just ahead, and a folder containing the suggested program of action for each of the standing committees of the Official Board of the church were put into the hands of each member of the Board at the first official meeting of the year. This means that every member of the Board has the contemplated program of the entire church. Bound in attractive, permanent form the program will be saved and each committee will be able to check at the close of the year. The enthusiastic reception which was accorded these two documents made me think others might like to see them. I would be happy to have any suggestions or criticisms.—Roy L. Smith.*

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# The Great Faith of an Unknown Woman

Matthew 15:21-28.

By LYLE C. BURNS

Your attention is invited to the last statement which Jesus makes in this particular Gospel: "O woman, great is thy faith; be it unto thee even as thou wilt."

"To what do you attribute your success?" That is a question which every successful man or woman is asked by an admiring world. The world prostrates itself at the feet of success and asks for an opportunity to study out its methods and its approaches. In our Gospel for this day we have an account of a wonderfully successful venture,—an adventure which started out with seemingly little hope of success but which ended in a glorious way due to the great faith of a strange woman,—a woman whose name we do not know today.

Jesus was having trouble with the Pharisees in Galilee. By His teachings He had aroused friction at Capernaum. So He took His disciples and retired for a season to the country northwest of Galilee, to the land of Phoenicia, a territory foreign to the Jews. Perhaps Jesus and His disciples went there for rest and quiet devotions. Then, too, Jesus probably sought seclusion because He wanted to avoid an open breach with His enemies, for He knew that His hour had not yet come.

But even in this alien country the Christ found that He could not remain unnoticed. His fame had already gone before Him. The story of Jesus' contact with the Syrophenician woman is a short and simple one. The woman, a widow, a simple Canaanitish peasant woman, comes to the Master with a plea on her lips, and she refuses to leave until she hears from Him the words of assurance that her request has been granted.

Success has been hers, and in her triumph, all unknowingly, she has taught the world what can be accomplished by a simple, living faith in Christ. The great faith of this unknown woman contains the elements that every true and living faith must contain, namely: HUMILITY—PERSISTENCE—and CONFIDENCE.

## Humility—

Is there anything more touching in the story of this woman's approach to Christ than her humility? Both figuratively and literally she came to Jesus on her knees.

Look at her requests: "Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil." And again,—*"Lord, help me."*

Her plea was not that she was worthy of what she was asking. Her tone was not that of one who came to God to bargain with Him, but of one who came begging, pleading, beseeching him to have mercy.

What a difference there would have been if she had come to Him with these words: "Lord, I am a poor working woman and the world hasn't given me a square deal. I haven't had a chance in life. My husband has been taken from me. My daughter is a lunatic. Now, I don't deserve such punishment.

I am an honest woman and I try to do what is right. It is only fair that you should restore my daughter's sanity so that she can take care of me when I am old."

But there wasn't even a hint of such a spirit in her words. Her real plea was not her worthiness but her unworthiness. For, before the interview was over Jesus had literally called her a dog and she had bowed her head in humility and agreed that she was worthy of no higher place than the place of a dog, and that she was deserving of nothing better than a dog's portion.

Why did Jesus twice refuse the woman's plea? Why did Jesus say to this woman: "I cannot grant your request. I am come to the lost sheep of the house of Israel. You are not one of Israel's children, and it isn't fair to throw the children's food to the dogs under the table."

Was it natural for the Savior to act in that way? Hardly. Rather it was contrary to every fibre in the soul and body of Christ that He should refuse to perform this act of mercy for the humble, pleading woman and that He should liken her to a dog under the table. But He did it for a purpose.

Jesus could read the human heart and He knew the faith that was in the woman's heart. He could read the humility that was written on her face as she drew near him. It must have hurt Jesus to deny her request and to force her into the subordinate place of a dog, but He did it in order to draw out of her the real depth of her humility and her faith, so that He could hold it up where his disciples could see it, and to teach countless millions to come what is the meaning of a real, living faith.

Then, too, perhaps He did it in order to drive home the fact that whereas He was sent only to the lost sheep of the House of Israel, anyone who comes to Him humbly and prayerfully belongs to the spiritual Israel, no matter whether that soul be Gentile or Jew.

Oh, the depth of the humility of a living faith! She was outside of the flock and she knew it. She did not ask for a share of the children's bread. All she wanted was a portion of the crumbs that fell from the table.

There is a great lesson here for us. Who can claim a right to any portion of the inheritance of the Kingdom of Heaven? Sin has placed a barrier between us and God, and we all stand with the Syrophenician woman—outside the sheepfold. This simple woman knew the truth as the world does not know it today. She saw true righteousness in Christ and only unworthiness in herself, and it made her truly humble. We need to restore that true sense of proportion today. We have lost sight of the great breach that separates our type of holiness from the holiness of a perfect God and with the loss of that vision has gone our humility. The woman of Canaan had that insight and it made her humble.



Edward Rowland Sill has also given us a picture of the meaning of humility when in his poem, "The Fool's Prayer," he puts these words into the mouth of the clown:

"These clumsy feet, still in the mire,  
Go crushing blossoms without end;  
These hard, well-meaning hands we thrust  
Among the heart strings of a friend.  
The ill timed truth we might have kept—  
Who knows how sharp it pierced and stung!  
The word we had not sense to say,  
Who knows how grandly it had rung?"

The fool had a vision of the ideal man, the perfect man, that God intended him to be, and then, far below the man he should have been, he saw the man he really was. Bowing his head in shame his one plea was: "God, be merciful to me,—a fool."

Friends, on our own merit we have no claim to the feast at God's banquet table. Our honest share is not even a portion of the crumbs which fall from the table. When we have learned this lesson, we have found humility, the first step in a living faith.

### Persistence—

This woman of Canaan had more than humility. She needed more than this to dare to set out on her mission. Her faith contained, secondly, persistence. With all her humility she was, nevertheless, a determined woman. Her daughter needed the healing word of Christ, nothing else would do, and nothing could stop her from making a determined effort to obtain that which a more timid soul would have regarded as hopeless.

There is no sin in desiring something greatly, in wanting something—if it is the right thing we want. Persistence is found in every successful venture, be it worldly or spiritual. Everywhere about us we see men climbing to higher places in business, often possessing few admirable traits other than an unwavering determination—a refusal to be daunted when obstacles are placed in their path.

There is no lack of persistence in the world today. We are a persistent people but are we not usually persistent for the wrong things? The world is persistent in material things, but are we so persistent when it comes to spiritual things? "What will a man give in exchange for his soul?" Every day we see men bartering their souls for a bit of ribbon or a tinsel of gold.

It is said that at one time in the middle ages one-third of the male population of Spain had retired into monasteries. "Truly a deplorable picture," we say. Yes, indeed, those souls were misguided when they thought that they were pleasing God by going into seclusion. And they did not understand the nature of sin when they thought that they could escape the temptations of the spirit by departing from the outside world. But we must give them credit—they had an unwavering persistence in spiritual things, and when they thought that their souls were being bettered by their withdrawal from society, they were ready to give up material things for spiritual good. If their persistence in spiritual affairs could be poured into the world today and guided into the proper channels, who can estimate the amount of good that might be done?

The Syrophenician woman came to Christ once. Her plea was ignored. She cried to Him a second time: "Lord, help me." Her request was flatly denied. Undaunted, she came again pleading for the crumbs. This time her persistent faith conquered and the battle was won.

Persistence is really the difference between an indifferent Christian and an active one. I have often thought what an inspiration it would be for a preacher if he had a congregation—even a small one—made up of such souls as this woman of our text today.

You would not need a welcome sign on the door to draw that woman to church. It would not be necessary to have the church notices in bold face type to inform her of the fact that there would be a service on Sunday. Why, you could not keep such a person out of church. If the front door was locked, she would come in through the side door; and if the side door was locked, she would find some way to get in—even if she had to come through the window.

Persistence in prayer is an essential element in faith. This woman was really praying when she cried: "Lord, help me." And her prayer was certainly persistent.

Perhaps here we find a reason why some of our prayers are not answered. Maybe they lack persistence. Do we ask God once and then say: "Well, I have asked Him for it. Now, if I don't get it, I know that God does not want me to have it?" That is the wrong approach to God. Had that been the philosophy of the Syrophenician woman, her story would not be told in Holy Scripture. Those first refusals were trials of her faith, and it was only after she had successfully passed the trials that her faith emerged victorious.

God often withholds things from us even after we have prayed for them. In so doing He tries our faith, for He knows that it is in the heat of trial that our faith is tempered to withstand the assaults that are sure to come from the evil one.

We cannot demand anything from God, but we can implore Him persistently. We pray for forgiveness of our sins in church on Sunday, but that does not finish the matter for us. The Christian knows that he must pray for grace repeatedly and persistently if he is to remain in close communion with his God.

There is no more persistent prayer on record than the agonizing cry of Christ in Gethsemane as He begged the Father that the cup of suffering be taken from his lips. But in our prayers, as in Jesus' prayer, the spirit of persistence should be subordinated to the spirit of submission, and our prayers should always close as did his: "Not my will but thine be done."

Humility and persistence were in the woman's approach to Christ. Added to these, confidence made her faith complete.

### Confidence—

Was there any doubt in this woman's mind that Jesus could cure her insane daughter? She does not give us the slightest hint of any lack of confidence. The fact that she does not even bring her daughter with her betrays to us that she had unlimited confidence in his miraculous power. She did not ask him to touch the sick one. All she desired was a word from His lips and she would trust in that.



No doubt she had heard of his miraculous powers from the wayfarers who had come from Galilee. Then, too, Jewish Messianic hopes were well known in her land, and when she saw Jesus, she recognized in Him what the Pharisees could not see. She saw in Him the Messiah, the Savior of the world, and with Christ she associated unlimited power. Jesus could grant her request. Jesus could heal her daughter.

In the final analysis, however, the keystone of faith is not so much confidence that Christ CAN do a certain thing but that He WILL do it. God can. "The devils also believe and tremble." God can, but will He do it in my case? That is the fear that obsesses the mind of the Christian. That is the fear that weakens our faith.

There are two types of confidence necessary in faith—confidence that Christ CAN, and confidence that He WILL. We see the need of these two kinds of confidence even in everyday life. I am confident that the bank can make me a loan, but unless I have at least some degree of confidence that the banker is also willing to make me that loan, I am not apt to go to him when I am in financial need. The Syrophenician woman had this confidence in Christ. She was confident that He could satisfy her heart's desire, but she was also confident that He would do so or she never would have been so insistent in her request.

Our faith is so often weakened by a lack of confidence in God's willingness to help us. The story of the woman who tried to move a mountain by prayer illustrates well the common weakness in our faith. Away to the west of this woman's home was a town, but between the town and her home was a mountain which not only blocked her view of the town, but which also caused her many extra miles of travel when she had to go around the base of the mountain to get to market.

The woman struck on the idea of praying the mountain away. That night she prayed long and fervently that God would remove the mountain. The next morning she arose early. Going out into her back yard, she looked up at the mountain and said: "There it is—just as I thought it would be." Perhaps she had confidence that God COULD move the mountain but she certainly did not have confidence that God WOULD do so.

Now to us a Christian is not necessarily a man or woman who can pray so fervently that a mountain of clay and rock will depart from his backyard, but the Christian is the man or woman who prays to God that, for the sake of Christ, God will remove the mountain of sin from his heart and who knows that God will do it. The Christian is one who prays that Christ will take away the mountain of guilt from his soul and who has confidence that Christ is anxious to do that very thing, and that He has already accomplished it when He gave himself as a sacrifice for sin.

Why should we doubt the reality of it when it is a promise from God? When the governor of our state issues a decree from the state capitol, we have a right to weigh his words in the balance of our own judgment. When the president of our land sends out a proclamation, it is well for us to study his decisions before we accept them. Even

when the head of a mighty church body gives out what he considers an infallible judgment, it is our inalienable right to test his decisions in the light of Holy Scriptures and our God given reason. But when the Almighty God, speaking out of eternity, whispers to the heart: "Thy sins are all forgiven for Jesus' sake," who are we that we dare to even doubt the decree of the Everlasting God?

Quoting from the Scripture: "God is not a man that He should lie; neither the Son of Man that He should repent: Hath He said and shall He not do it, or hath He spoken, and shall He not make it good?" (Numbers 23:19).

The unnamed Syrophenician woman knew that when she was coming to Christ, she was coming to ultimate authority, power and love, and we reverence the memory of her living faith.

Almost every country has a shrine to its unknown soldier. England pays homage to her unknown hero. France has her shrine. Day after day in our own Arlington cemetery, two American soldiers stand guard outside of the tomb of our unknown warrior. Each country in its own way pays its respect to its own special hero, known or unknown, but the whole world needs to bow in true respect and admiration to the memory of this simple, unknown woman of Canaan who came to Christ with a humble, contrite heart, and who has taught us that when we too come to Him with a simple, living faith, we shall never return empty.

The world has lost its true sense of values and perhaps it will never fully recognize the worth of a simple, unwavering faith such as she had. We are too apt to overestimate the value of material things, such as wealth, power, influence, fleeting pleasure and the like, and we place such things ahead of a humble, contrite, believing heart.

There are two types of faith which brought forth unusual responses from Jesus. They represent the two extremes.

We see the sorrowful Christ weeping over Jerusalem which had rejected Him. In tears He cries: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

Then contrast His reaction to the faith of this woman in our text today. His heart was filled with joy as He met the woman coming to Him in true humility, earnestly seeking for that which was near to her heart, and confident that in Christ she would find that which she desired. The cry on His lips was one of mingled joy and surprise that He should find such faith in a woman of the heathen world: "O woman, great is thy faith, be it unto thee even as thou wilt."

May it be our endeavor to draw near to Christ even as she did—in true humility, awed with a sense of our own unworthiness, yet persistently seeking that which Christ alone can give, and confident that in Him we shall find pardon to cover all our sins. Such an approach brings joy even to the heart of God, and we shall hear Him say to us: "O sinner, great is thy faith, be it unto thee even as thou wilt."



# Editorial Comment

## How Advertise

By the time this reaches you, the advertising of the new Minister's Annual for 1934 or Volume VI. will be in full swing, and I sometimes wonder if in our advertising as Church people we do not lose sight of the fundamental principle back of our work.

I am reminded of this fact by coming across an old advertising sheet for a similar book which appeared some time back, in which I find this statement, "Here is an opportunity offered to you to assume a religious leadership which will bring to your church ever-increasing membership, etc."

Obviously the copy writer for that ad did the usual thing in making his appeal, that of the flesh and the pride of life. It should not be so. Nor can any book or books available make you or anyone else a "religious leader." We have too many

claiming the position now and too few actually leading, at least Godward. A religious leader is Spirit made, not book made and I challenge any man-made book, even my own, to which I am terribly partial, to make a single leader or produce "ever-increasing membership."

All any book can do is to stimulate, inspire, instruct, having done that the rest lies in the individual and his heart.

So far as our Minister's Annual is concerned, bear in mind that it is merely a man-made book, that its makers had one single idea in mind for its purpose and justification, which has been so generously subscribed to and supported by practically all of the pulpit lights of the country. That aim is not to relieve you of work, but to assist you in being able to do more and do that with increase of love for and sense of duty to both Almighty God and your fellowmen.

## From My Reading

"On the battlefields of France—the poppies far outnumbered the crosses. They always do."

—Wm. Rothenburger, D.D.

"And he said—but GOD said."

—Wm. Carter, LL.D.

"Immortality is man's sublimest conviction."

—James I. Vance, D.D.

"Somehow, the little old country church and its humble worship sustain me still."

—J. Stanley Durkee, D.D.

"The son who knows his father does not have to consult him always. He comes to know what would please his father in a specific situation."

—Samuel Harkness, D.D.

"He did not say to do it in remembrance of His birth or His teaching or His death but to do it in remembrance of Him."

—George A. Clarke, D.D.

"What is wanted is not a law that levels but one that expands."—George Wells Arms, D.D.

"You may be a member of a church. If it has separated you from persons who are members of other churches, your religion has been more harmful than helpful."—Peter Ainslie, D.D.

"One of the great distinguishing features of the Bible is the counsel to 'be not afraid.'"

—Maitland M. Lappin, D.D.

"While it is true that religion needs learning, it is true that learning needs religion."

—Bennett H. Branscomb, D.D.

"If God is weaving the pattern of your life and mine, it is a pattern in which we should rejoice."

—Wm. E. Biederwolf, D.D.

"They are seeking to build brotherhood upon our common kinship to the dirt."

—Clovis G. Chappell, D.D.

"God is not alone an expectation in eternity, he is an experience in time."—Samuel Harkness, D.D.

"Only when we take little views of life does it grow dull and insipid."—C. Irving Benson, D.D.

"It is hard to prove a negative and I do not choose to rest my faith upon one."

—Eliot Porter, D.D.

"We as a church cannot formulate a multiplication table, but we can teach an honest application of it."—Martin Paul Luther, D.D.

"Progress is not in property nor in education, but in moral growth."—Peter Ainslie, D.D.

"There is need for one to grow down as well as up."—M. E. Dodd, D.D.

"Those who have become thus perfect have run clean past Jesus and are looking back at Him."

—Clovis G. Chappell, D.D.

"God is back of the one-talent man."

—George Wells Arms, D.D.



"I do not know how many pathways there are to God, but I am sure there are more than I once thought."—*Samuel Harkness, D.D.*

"I wonder if the measure of the genuineness of a man's own faith is not to be found in the measure of his concern for the one who is away from God."—*Wm. E. Biederwolf, D.D.*

"Lamentation is a heathen tribute to the grave."—*James I. Vance, D.D.*

"The Supreme tragedy of sin is not that the sinner should cease to live but that he should cease to be fit to live."—*Clovis G. Chappell, D.D.*

"Nor can man be moral in his intimate and

personal concerns and at the same time be immorally acquiescent to social iniquities—saint here and barbarian there."—*Samuel Hardness, D.D.*

"Young men of principle and integrity are being driven from the church today by the sight of men, well known as offenders against the laws of decency and honor, bowing at Christian altars."—*Herbert L. Willett, D.D.*

"The church has been reaching out for Deity but not always recognizing Deity along the way."—*Wm. Rothenburger, D.D.*

"One cannot grow in grace unless he has been made alive in grace. Only living things grow."—*M. E. Dodd, D.D.*

## Methods of Church Work

### IMPRESSIVE RALLY DAY CONSECRATION SERVICES

**The Rev. Samuel Blair, Sayreville, N. J.**

An increasing number of churches are beginning their fall Church School work with impressive Consecration services. With the hope they may prove both interesting and helpful the liturgy used by two churches in conducting such services is here presented:

#### I

**LAKE AVENUE BAPTIST CHURCH AND CHURCH SCHOOL, Rochester, N. Y.**

**RALLY DAY Service of Consecration**

**I CHARGE YOU THEREFORE—The Pastor.**

**Parents (Standing):** We, the parents of children in this church, recognize that the primary responsibility for helping our children grow in Christ-likeness rests with us. We, therefore, without reserve, rededicate ourselves to the faithful fulfillment of that responsibility, and pledge ourselves to the constant improvement of our ability to be parents. To the teachers and officers of our church school, and to all other leaders in our church, we look for assistance in this task for which we feel inadequate, and we promise to give them our fullest support and agree at all times to do everything in our power to help them help us.

**DEACONS, TRUSTEES (Standing):** We the Deacons and Trustees of this Church, realize that what we do will have a profound influence upon the atmosphere of this church. As we share in planning its program, and attempt to minister to its spiritual welfare, we shall do all in our power so to live as to radiate the spirit of Jesus in the presence of failure or success. And at all times we shall seek to improve our ability to serve in the capacity to which we have been elected.

**CHOIR (Standing):** We, the members of the choir, know that good music is of great importance in creating an atmosphere of worship. It shall be our purpose to give of our best, in the

spirit of humility, to the music of our church. We shall seek, not to glorify ourselves, but to help everyone, young and old, to come into closer fellowship with God. To this end we shall prepare ourselves with the greatest care, and shall strive to enter fully into the spirit of worship in all parts of the services in which we share.

**CHURCH SCHOOL TEACHERS AND OFFICERS:** To each of us, the officers and teachers of our church school, has been committed a responsibility which makes large demands upon our time, our energy, and our skill. We cannot but feel humble as we think of what it means. As we stand in this place of worship, we pledge ourselves to do all in our power to teach as Jesus taught. And because we recognize our inadequacy for our tasks, we shall, for the sake of our pupils, take advantage of every opportunity to learn better how to fulfill our obligations and responsibilities.

**ALL (standing):** A Christian Church is a co-operative enterprise. There is a service which every child, every youth and every adult, can contribute, and only as every one finds this service and then offers it does the Christian Church approach its proper effectiveness. We hope that this year may find us all so engaged in the spiritual welfare of ourselves and of one another that "Lake Avenue" will have her best year, in the name of Jesus Christ.

Hymn (all singing, 2 stanzas).

"I would be true, for there are those who trust me."

Prayer of Consecration.

Children's Recessional Hymn "Fairest Lord Jesus."

#### II

**FIRST METHODIST EPISCOPAL CHURCH, Pittsfield, Mass.**

**RALLY DAY Service of Consecration.**

(The officers and teachers assembled around the Chancel.)



**THE MINISTER** Fellow-Christians: The various activities of the Church of Christ call for variety of gifts among its members, but all directed toward the common end for which the church was established, and inspired by a common purpose; even as the Apostle Paul has written that there are diversities of gifts, but One Spirit, and diversities of administration, but one Lord, and diversities of operation, but One and the same God at worketh all in all. You, the Officers and Teachers of our Church school, have been called to the teaching ministry of this Church. "Ye are my witnesses," saith the Lord, "and my servants whom I have chosen." What is your response to this call?

#### THE RESPONSE OF THE STAFF OF THE CHURCH SCHOOL (*In Unison*):

O God being my helper, I will earnestly strive to be faithful to this my religious opportunity, as well as my personal responsibility. I will delight to do Thy will, O God, for Thy law is written in my heart.

**THE MINISTER:** As members of the Faculty of this Church School, will you bring to your several obligations, the consecrated devotion which these departments of service demand?

#### THE TEACHERS AND OFFICERS (*In Unison*):

Trusting in God for strength, we promise that to the full extent of our ability we will be faithful to our duties and responsibilities in our Church school. We will strive most earnestly to be regular in attendance, diligent in preparation, and loyal to the purposes and standards of the School. In all ways we will seek the development of Christian character in those committed to our care.

**THE MINISTER** (*Here the parents who have children in the Church School will stand and remain standing*):

You, the parents of the scholars in our School, have heard how the workers have pledged themselves to be witnesses for God to your children, and to perform faithfully the duties which God has laid upon them. But upon you, even more than upon them, rests the responsibility of implanting the commandments of God in the hearts of your children, for it is to you that the call of God is spoken: "Thou shalt lay up these my words in thy heart and soul; and thou shalt teach them diligently unto the children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." What is our purpose to this call?

#### THE PARENTS (*In Unison*):

O God being our Helper, we will diligently teach the Word to our children, so that the truths of the Bible shall be known and revered and followed in our homes; we will heartily cooperate with the Church School, in promoting the regular attendance of our children, and in aiding and inspiring them in their home preparation; and we will ourselves strive to lead our children in the way of Christ, setting them an example, that they may follow in our steps.

**THE MINISTER** (*Here the rest of the congregation will rise and repeat with the minister*). We, then, the members and friends of this parish, pledge to you parents, the staff of the Church

School, and the Superintendent, our loyal support, and we invoke upon the great work which you have undertaken, the never ending blessing of God.

#### THE PRAYER OF CONSECRATION (*The Minister*).

(*Here the staff of the Church School will remain standing while the congregation is seated.*)

Eternal God, our Heavenly Father, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of thy holy will; not waiting for tomorrow, but yielding today. Consecrate with Thy presence the direction in which our lives should move, and then the humblest work will shine, and the difficult tasks be accepted cheerfully. Lift each one of us above the temporalities of life so that we may visualize the claims of Jesus upon our talents. Teach us to sacrifice our comforts to others, and to discover the joy of service. Make us kindly in thought, gentle in word, and generous in deed. Lead us to realize that it is better to give than receive, better to forget ourselves than to put ourselves forward; better to serve others than to be served ourselves. In all things draw us to the mind of the Great Teacher, Jesus Christ, and with His Spirit, may we go forth to be his followers. Amen.

#### CHORAL RESPONSE.

**THE BENEDICTION** (*The congregation will stand and pronounce the benediction for the work of the Church School, this ensuing year*).

The Lord bless you and guide you; the Lord confirm you in the high purpose of your hearts, to be interpreters of the mind of Christ to the students of this School; the Lord through you implant the spirit of Jesus in the lives of all who are a part of this fellowship, and so lead them into a knowledge of the love of God. Amen.

#### CHORAL AMEN.

### "SOMEBODY OUGHT TO" PROGRAM

(This plan is the continuation of the program outlined on page 666 of the September issue. The leader will make the following preparation for the meeting here outlined. 1. Have all the written suggestions provided by those present at the first meeting. 2. Have a box of candles, at least one for each plan suggested. 3. Have a young girl dressed in white to light the candles. 4. Have an aged woman dressed in white to take part in the program.)

The leader having in her possession all the suggestions from the last meeting will ascertain how many of the ideas on "Somebody Ought To" have been carried out, and will ask the co-operation of the person who did the kind act in standing when the suggestion is read.

#### Program

**Leader:** Scripture Matt. 25:34-40.

**Song:** "O Master, let me walk with Thee."—Maryton, S. M.

**Leader:** At our last meeting many suggestions were made about kind acts "Somebody Ought To Do," and it is now our privilege to learn how many of them were accomplished. For each one accom-



plished we shall use as a symbol a lighted candle, and those not yet done we shall undertake to do in the coming weeks. The Secretary will read the suggestions.

*Secretary:* Reads first suggestion. (As an example we shall assume the suggestion was to provide James Reed with a good pair of shoes for school. If the shoes were provided, the person having done so should stand, and the girl dressed in white will quietly lift one of the candles from the table and light it, placing it in a holder or candelabra, and seats herself, unless the next suggestion has been read and accomplished when she repeats the lighting process.) Secretary continues to read until the list is completed, placing all accomplished in one receptacle and those not accomplished in another.

*Leader:* Scripture Luke 9:46-50.

*Song:* "When Thy heart with joy o'erflowing."  
—Bullinger, 8. 5. 8. 3.

*Leader:* We have lighted the light of love in the hearts of (give number of candles lighted) persons through the small services we have been able to do in the Name of Jesus Christ and the Glory of the Father. (Girl in white proceeds to place unlighted candles in holders. Number to be same as suggestions not accomplished). We have here (give number) suggestions still left to do, all of which would brighten the life of some loved one, lighten the burdens of some weary heart, or light the lamp of hope where it may have gone out. May we have volunteers to carry out the suggestions? Those who desire to carry out the suggestions may leave their names with the secretary. Mrs. . . . (Leader gives name of aged guest) who has had more experience than we have had will tell us why we should "do the things for others when we think about them, rather than be content with the thought."

*Guest:* (Make statement about any phase of work desired, but should stress the fact that over a period of years one thinks of many, many kind and noble things to be done for others, all of which would take little energy, but most of them are put off. After a time we find it too late, because the objects of the thought are removed, or we are unable to carry it out.)

*Leader:* Scripture Matt. 5:1-16.

*Song:* "Abide With Me."

(This program may be repeated with profit once each month).

## THE RADIANT CROSS

(A Candlelight Communion Service)

**The Rev. Samuel Blair, Sayreville, N. J.**

The Cross does not denote ease, comfort or pleasure. It denotes suffering. It is the symbol of sublime sacrifice. The life Jesus lived was for others, and then he brought his life to a glorious close by a superior act of sacrifice that has been the guiding principle of his followers ever since.

The symbol of the cross is a confessional emblem easily understood. It has exercised a power and influence for good that has been woefully neglected in our Protestant Churches. There is great need to bring its inspiring influence to our people with fresh emphasis and effectiveness. When the church is darkened so that its sole illumination emanates from the Cross, we have an atmosphere of sacred devotion, and worshipful

reverence is created. Our keenest perception is through the eyes; and such optical sensations as this serve to stimulate religious feeling and place those present in a mental attitude that is at once receptive and responsive. The well-springs of human emotion are tapped, and a spirit of religious consecration is aroused. This service introduces something of a tableau effect. The Holy Communion is celebrated in connection with it; the Sacrament is the climax. Follow the regular formal order of worship until the actual Communion period arrives, when all lights are switched off. The pulpit having been previously moved to one side, in its place stands a specially constructed white cross with three steps (also white and attached to the base of the cross) leading up to it. Two flood lights (200 wt. bulbs) are fastened to the wall twelve to fifteen feet from the floor, these are focused on the white cross but not yet lighted.

Two young women each carrying a lighted candle now proceed up the aisle separating at the channel and taking their places one on either side of the white cross on the platform. As this part of the tableau is enacted the choir sings very softly:

"Lead, Kindly Light, amid the encircling gloom  
Lead Thou me on."

Following this eight young ladies march reverently up the side aisles (or center aisle if preferable) to third pew from the front, which has been reserved for them. They occupy these two pews maintaining equal distances between them. Each, of course, carries a lighted candle. This forms the arms of the cross, right straight across the main body of the sanctuary.

Now ten maidens (it is important that all these participants be attired in white) with lighted candles walk up the center aisle at equal distance apart, until the first in line reaches the chancel. When all are in place, a huge illuminated or Radiant Cross is formed. It is an impressive sight. The effect is greatly amplified by the choir singing very softly:

"In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

This being fully completed the flood lights are switched on unexpectedly, producing the effect of a glorious golden sunset. The choir now sings the second stanza of George Matheson's incomparably beautiful hymn:

"O light that followest me all the way,  
I yield my flickering torch to thee;  
My heart restores its borrowed ray,  
That in thy sunshine's blaze its day  
May brighter, fairer be."

Just as the choir reaches the line "I yield my flickering torch to thee," the two young ladies on the side of the white cross move away a pace or two and then extend their lighted candles toward the cross. Those who form the cross-arm of the "human" cross do likewise, while those in the center aisle zig-zag their candles. That is to say, the first of the group will extend her light to the right slightly the next slightly to the left. Many a worshipper has told of the deep emotions that welled up in his heart at this juncture in the service.



At the conclusion of the verse all resume their original posture. The Communion is administered by the light of the Radiant Cross. Communicants should use the side aisles in approaching the altar so as not to disturb the huge "living" cross.

I heard the voice of Jesus say,  
"I am this dark world's light;  
Look unto me, thy morn shall rise  
And all thy day be bright."

It will indeed be unusual if a repetition of this dramatically beautiful service is not called for.

It is well to have at least one rehearsal, probably on the evening of Choir practice which will give the choir an opportunity of knowing just how they fit into the program and, too, it saves them coming an extra night. If further suggestions are desired or details are needed a stamped addressed envelope will bring them.

### LOYALTY MONTH

The Rev. J. L. Berger, the treasurer of a congregation in Cedar Rapids, Iowa, attended a Stewardship Conference of his denomination, and went home determined to inaugurate a stewardship program for his own church. The program outlined will begin with a "Loyalty Month" for October, "Stewardship Training" for November, etc. The detailed program may be had in mimeographed form by writing to "The News Bulletin," 29 East 35th Street, New York City, for bulletin No. C-704, Aug. 25, 1933. Send a 10c stamp, and addressed envelope. Pastors undertaking the program may find helpful material in John E. Simpson's book, entitled "This Grace Also." The book is a plea for giving and is \$1.00 at your book store.

### RY THIS ON YOUR PLEDGES

Statements being prepared for those whose pledges are in arrears may be made effective by adding this reference: "See Romans 8:25" and "Acts 24:3."

### FATHER AND SON" PROGRAM

Men will lay aside the demands of any industrial or financial undertakings to attend gatherings or meetings that promise a "message" for the spirit and the heart in these days of stress. While the usual "lots to eat" and the "funny-bone" program may have attracted a fair audience in former years of care-free life, the program for this winter should be one with "the fire of the Spirit" in it, illustrating the difference between a man devoid of the Spirit, and one possessing the Spirit, Samuel Chadwick says, "a piece of water without heat is cold and brittle; gently warmed, it flows; further heated, it mounts to the sky. Such is the human soul, filled with the Holy Spirit." If you were to ask the chairman of your Father and Son Program committee to secure a copy of Dr. Chadwick's book, (\$1.25) and have him study the chapter on "The Spirit of Power," with a view toward building a program around the message in that chapter, you would accomplish a *never-to-be-forgotten* result in your community. The Chapter divisions are: 1. Man's Instinct for Power. 2. The Promise of Power. 3. Power in Personality. 4. The Laws of Power. 5. Where is the Spirit of Power?

These divisions cover the whole catalogue of human failings and aspirations, and if presented sincerely, you will be offering suggestions on man's relation to his family, his employer, his employees, his community, his church, and his God. The various divisions may be assigned for presentation to men who hold the confidence of the group to be present.

The Pastor may gain inspiration for an address from reading a chapter in J. D. Jones' book of Sermons, recently published by Harpers. The Chapter is "Will He Come to The Feast," John 11:56.

### "HARVEST HOME" PLANS "HOME COMINGS" AND COMMUNITY PROGRAMS

There are in every community some families who have felt the misfortune of the present years to a greater degree than others, some due to lack of ability to adjust themselves and others through sheer misfortune. However, every family is blessed in some manner, and the real test of this year's fall programs will lie in being able to center the attention of the family and the community upon the blessings they possess, even in the face of seeming destitution. In rural communities, the members will be able to offer vegetables, canned goods, fruits, etc., for distribution to those who lack these blessings. There are in many communities some families where children lack clothing for school and church wear. A thorough canvass should be made for any available clothing which can be fashioned into wearable garments. If the plan is presented in the right spirit, every family in the community will find something of use to those who need. Unused garments are a source of extra work, attractions for the moth, they are quickly out of date, and will do much to make the day brighter for a less favored family in the community, if passed along when the hour of need is here.

Shoes are a constant problem to families with a number of children, and in some communities the local shoe repair men offer to mend a pair free as a gift to an indigent family, if the donor brings in a pair of his own for mending at the same time, in addition to the pair he desires to give away.

In order to concentrate the attention of people on spiritual matters, rather than allow them to continue bemoaning their economic misfortunes, they should be encouraged in every possible manner to take part in that which brings to their attention the blessings still possessed. "Man cannot live by bread alone." The nation has tried this during the years of plenty, and many are finding it difficult to adjust themselves when the supply of bread is reduced, although an accounting will prove that they still have plenty, even though they cannot make new installment purchases because of low credit rating. Every misfortune is a blessing in disguise, even though our finite minds cannot comprehend the altered situation.

Church or Community Home-Comings will prove attractive this fall, because there are many persons who have time to make short journeys, because of the shortened work hours. Church Home-Comings may be made especially appealing by centering attention on special features, 1. In-

viting especially all persons baptized in the church. 2. All persons married in the church. 3. Persons members for a certain number of years.

As a basis for the Pastor's address for such an occasion, we suggest reading "God's Arithmetic," found in J. D. Jones' book named in the foregoing paragraphs of this issue.

### THE PASTOR'S RELATION TO THE CHURCH SCHOOL

Harry C. Munro quotes a certain pastor as saying: "My Sunday School situation is ideal. I have a superintendent, a prominent and able man, who makes it a hobby. He keeps pretty well up on Sunday School work, and takes full responsibility for the running of the school. I never give it a thought. It is fine to be relieved in that way and to have my full time for pastoral work. I could not ask for a better solution to my Sunday School problem."

There are many pastors who would agree with this statement. "Why not," they say, "turn the whole thing over to a competent layman and devote our time to more important matters? I have my work to do and he has his. Why should I interfere?"

But there are others—an increasing number of them—who are not willing to turn the entire Church School over to the laymen and have nothing to do with it. These pastors think that there should be very close supervision of the work in the education department by the pastor in charge.

No organization, and especially the Church School, should point away from the Church or even parallel with the Church but must become an integral part of the Church. The organization as well as the aim must be integrated and become identical. When this takes place the pastor will, of course, be pastor of the educational function along with the rest.

It has often been objected that it is a big enough job for the pastor to call, preach, study, and administer without bothering his head about the Church School. This objection evades the issue. The question is not: "How much work does the pastor have to do?" The question is: "What is the pastor's work?" If the pastor's work is too much for one man let's hire an assistant but certainly never circumscribe the work of the pastor so as to eliminate the Church School.

Another man objects that this will take the Superintendent's job away from him. If the pastor thus integrates the program what will there be left for the superintendent to do? Implied in this objection is a very narrow idea of the functions of a Superintendent. Certainly this will not take his job away. He will administer the educational function of the Church as before and, in cooperation with the pastor, carry on an integrated program. This may eliminate some of the old time oratory of the superintendent but it will greatly dignify and enhance his other functions.

It may also be objected that such an integrated program would prevent the pastor teaching a class. It must be admitted that it probably would. But the pastor is hired as the servant of the entire school and, were he to devote an undue amount

of time to one group, another group would suffer. While the pastor is usually valuable as a teacher this function so hampers him in his other work that it should be discouraged. I have seen men's Bible Classes taught by pastors receiving more attention than the sermon or worship service. Even at times these classes have been taught in a building separate from the Church and having no vital connection with the Church. The preacher should be pastor of his entire congregation—not just one group.

But I see a fourth fellow who, with a look of disdain on his face, says: "We had our Sunday School for thirty years before a preacher ever came near. We don't need him to help us run it now." I dare say that there is not a minister who doubts the ability of the laymen to run the Sunday School as a separate organization. But there are plenty of them who doubt the advisability of such a procedure. The question is not so much what the Sunday School has done in the past and how it originated back there as it is where the Sunday School is going. There is little use in having two organizations with the same aims working in the same building. This is a wasteful method both as to time and energy. It often educates the child away from the Church instead of into the Church, and in a great many more cases it makes no positive contribution in directing the Child toward the Church. Where this condition prevails the Church School can hardly be called a benefit from any standpoint. Our aim is to make Christians and Church Members. An integrated program makes this aim most attainable.

When the famous layman, Robert Raikes, started the first Sunday School it was independent of the Church and the Church was, as a general rule, hostile to it. In the years that followed, the Church and the clergymen became gradually acquiescent and finally friendly. Today Harry C. Munro writes a book called "The Church as a School" in which he sets forth the idea that the entire Church should be made an educational institution, identical in purpose, integrated in program, and with the pastor at its head. Such an organization is a far cry from the day when the pastor entered the Sunday School only occasionally to obtain recruits for Church membership and the Christian life—different, but how much more sensible and workable.—*Author Unknown.*

### For the Bulletin Board

God cares nothing for costly buildings.

"The Church is on the stretch for new methods instead of new spirit."—*Chadwick.*

Attainment inspires new hopes.

Many Christians wear the Cross as an ornament instead of as a staff.

The Cross of Christ is a solitary and unshared cross.—*Jones.*

The disciples were dreaming of crowns; Jesus knew of the cross.

If we look for Christ, He will not disappoint us. The peril of middle age is the loss of aspirations.

Jesus chose His Apostles from among those who were not "too busy."

The Holy Ghost was promised before He was given.



God dwells in temples made with hands.  
Men are God's methods.  
God functions through life.  
Apart from Christ, men are dead.  
Death is more than physical dissolution.  
Conquest takes the place of defeat through the

Spirit.

"Before man can see he must have sight and light."

Blessings affect the whole man.

Man is always in danger of claiming more than he is promised.



## Music for Choir and Organ—October

### PRELUDE

At Sunrise.....	Diggle
Pleyel's Hymn.....	Burnap
Elevation.....	Guilmant
Hymn Celeste.....	Friml
Invocation.....	Kullak
Lullaby (Jocelyn).....	Godard
Prayer.....	von Weber

### ANTHEM

The Lord is Exalted.....	West
The Sun Shall be No More Thy Light by Day.....	Woodward
Let Not Your Heart Be Troubled.....	Speaks
This Is the Day.....	Schubert
I Will Feed My Flock.....	Simper
From Thy Love.....	Gounod
By Babylon's Wave.....	Gounod
Sanctus (From Holy City).....	Gaul

### OFFERTORY

Come Unto Him.....	Johnston
Autumn.....	Johnston
Prelude in B. Minor.....	Franck
Sunrise.....	Karg-Elert
The Good Shepherd.....	Van de Water
Eye Hath Not Seen.....	Gaul
Andante.....	Agate

### POSTLUDE

Festal March.....	Stark
Te Deum.....	Claussman
Grand Choeur.....	Dubois
Harvest March.....	Calkin
March of the Priests.....	Mendelssohn
Scherzo.....	Federlein
March.....	Handel
Minuetto Pomposo.....	Harris



## Religious Drama and Pageantry

By HENRY CHARLES SUTER

### THE PRODIGAL SON (A Parable in Pageantry)

In the first place it must be conceded that considerable criticism may be called for when one reads the above caption concerning dramatics and pageants applicable to religion. Even in face of the fact that many good Christian folk have been actively engaged in presenting pageantry to our people for years, pageantry is still parochial. It depends upon where pageantry is performed, that is, the country; the state or province; and even the denomination of religion. Hence these pageants are strictly scriptural. Moreover they are the stories of the Master and they are presented in such a way that the audiences see the very scenes Jesus had in his mind's eye as He related the parables.

None of the performers speak, they just act the part as it is read by the minister from the Bible. This spares the performers much memorizing, as well as time in rehearsing, two antipathies modern young people have these days to the despair of all would-be producers of pageants.

As these pageants are limited to the space of twenty minutes at the longest, the minister can follow with his discourse. The singing of several hymns is afforded in the changing of scenes which may be done by choir or congregation, thus responding to the demand of today for more music in our services.

Finally the scenes may be presented by the performers in either method as stationary or statuary as in pantomime; or actively as in the play. The degree of success determined in either of these methods must depend upon demanding a deep devotional attitude in enacting the characters portrayed in these parables.

The scenery: For the principal background we used a large picture curtain of Bethlehem prepared for a Christmas pageant, procured from one of the publishing houses for a few dollars. On one side were the wise men and on the other were angels, while about three feet upward of the scene was a stone wall. We detached all these sections, discarding the former and merely used the scene of the city of Bethlehem, and mounted the wall scenery and placed it several feet forward of the main scene which made the scenery much more realistic, the wall piece being movable we could use it to much advantage at various angles. We hung the main scene of the city at the rear and hung a curtain before it so that we could cover the scenery whenever we wanted an interior or otherwise. We also canvased the back of the scenery to make it stronger and more serviceable.

A front curtain in two sections is essential and when drawn by two heralds gowned in white and wearing wings who play a fanfare on trumpets make this part of the performance very impressive,

inasmuch as each parable is likened unto the kingdom of heaven, and when the curtains are closed and opened by this procedure it enhances the performance considerably as well as commands immediately the attention of the audience to a devotional attitude.

Study some Biblical pictures to get an idea of houses and inns with their Eastern furnishings of drapings, pots, jars, ferns, etc. Costuming may be ascertained in the same way, since most of it is obtained by wrapping around one's body white, red or blue garments mostly of modern dressing gowns that answer the purpose admirably, together with winding turbans about the head and colored cords about the body.

The most important consideration is the lighting. There must be available many colored lights as well as strong white lights since these alone afford the most effective part of such productions. Foot lights, overhead lights, with separate switches for individual colors together with dissolving apparatus makes it effective as well as interesting to any young electrician or mechanic of which our congregations have a monopoly.

While we prepared the salient scenes to be presented in each of these pageants, we soon discovered that the performers used their own imaginations as to the method of production, and soon began to work out in project and purpose the best that was within them, so that as we repeated these presentations we found added improvements, which makes these pageants tested and tried productions and far beyond the experimental stage, proving conciliatory to the most critical.

### THE PRODIGAL SON

**CHARACTERS:** The Father. The Elder Son. The Younger Son.

**SCENE 1.** Eastern interior with low table in center and stools in rear of table and on either side. A cluster of candle lights on table. Lights blue to represent night. **FATHER DIVIDING HIS WEALTH WITH HIS TWO SONS.** The Father

sits at back of table while a son sits either side in front of table.

*Reading:* Luke 15: 11-12. (During change of scene, Hymn "I Love To Tell The Story.")

**SCENE 2.** Scenery shows city in the distance. Lights white, Daylight. **YOUNGER SON GOING ON HIS JOURNEY.** He should have a long walking cane, with a bag of his belongings. He should walk along back of the wall towards picture of city and disappear behind same.

*Reading:* Luke 15: 13. (During change of scene, Hymn "Open My Eyes That I May See.")

**SCENE 3.** Scenery still of city. A well is provided by the wall and the usual pottery about together with ferns and bushes implying growth. Lights red and blue gradually fading to represent sunset. **YOUNGER SON SITTING AT WELL IN DESOLATION.**

*Reading:* Luke 15: 14-16. (During change of scene, Hymn, "Love Lifted Me.")

**SCENE 4.** Scenery still the city, but wall should be placed close to the original scene. Lights should be pink and blue gradually dissolving into strong white lights implying Sunrise, and Daylight. **FATHER LOOKING OUT INTO THE DISTANCE FOR HIS SON.**

*Reading:* Luke 15: 17-19. (During change of scene, Hymn, "Lord I'm Coming Home.")

**SCENE 5.** Same scene. Father embracing the younger son, while the elder son stands indifferently by. Lights red and blue gradually fading to blue only representing Sunset. **FATHER RECEIVING PRODIGAL SON WITH A KISS.**

*Reading:* Luke 15: 20-24. (End of pageant, Hymn, "Ring The Bells of Heaven.")

While all the hymns mentioned in pageant are suggested as congregational, any could be sung as anthems or otherwise by choir.

The Scripture reading should be rendered slowly and dramatically, with organ accompaniment if possible.

END

## Illustrations

By THE REV. WILLIAM J. HART, D.D.

### THREE GREAT REFORMS LED BY WOMEN

*Luke 1:28. "Blessed art thou among women."*

"Women are good fighters. They are never quitters. We have had three great moral reforms in this country in the last one hundred years: The overthrow of human slavery; the establishment of the rights of womanhood on an equality with men; and the outlawing of the liquor traffic. Perhaps no century ever saw great moral and social reforms quite equal to these, in the same length of time.

It is rather interesting and suggestive that every

one of them was led by women. When I think of Harriet Beecher Stowe, and dear old Susan B. Anthony, and lovely Frances Willard, I think what a tribute that trinity is to the womanhood of America."—*Bishop Edgar Blake.*

### DOING GOOD FOR ITS OWN SAKE

*Matt. 19:16. "What good thing shall I do?"*

"I was brought up to believe that anything done without thought of reward, or of what anyone else in the world might think of our action, was apt to



be more worthwhile because it represented the doing of something good just because in itself it was good."—*Mrs. Franklin D. Roosevelt*. (When presenting a prize of five hundred dollars to a girl who lived in Newark, N. J., which the girl had won in the "national smiles contest" from among 65,000 contestants.)

## LEARN HUMAN NATURE FROM THE BIBLE

*Psa. 119:105. "Thy word is a lamp unto my feet, and a light unto my path."*

William Lyon Phelps says: "I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the writings of any novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York."

## PRACTICAL SERMON BY THE TREASURER

*I Thes. 5:11. "Therefore encourage one another" (Weymouth). James 2:15-17. "Suppose some brother or sister is ill-clad and short of daily food; if any one of you says to them, 'depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself" (Moffatt).*

"Wanderer" reports this incident concerning a treasurer in the Salvation Army in the War Cry (November, 1932):

Treasurer William Thompson of Newark, N. J., recently preached one of the most powerful sermons within our ken. He read a Psalm, did not belabor the text and was brevity personified, but it was a sermon that will live forever.

Practical Christianity rather than theological argument. That's his code. But The Wanderer is ahead of his story.

Wm. Thompson read his Psalm. Then his opening sentences led him to the telling of a story. Add a strong, Scotch burr to the following and you have it.

"Yesterday, friends, I was walking along when some one calls after me, 'Hey! Salvation Army.' Then he came up to me and pressing a quarter in my hand, says: 'Give it to the first hungry man you meet.'"

"Last night, after the meeting, I went into Military Park, and the first man I met was a poor, forlorn wreck of a fellow; aged, gaunt, white of hair and as hopeless as a man could look.

"I placed my hand on his shoulder and said: 'Friend, when did you eat last?' 'Yesterday,' he answered, as if half-ashamed of his plight, 'but I've had some hot coffee today.' So I gave him the twenty-five cents. 'You can't afford this,' he murmured, looking at the coin. But I told him it was not from me but from another.

"He was overjoyed and went away to get some hot nourishment.

"I found out he was seventy-two years of age, and had been discharged from the City Hospital

only ten days previously. Homeless and destitute he had for that time merely existed."

Treasurer Thompson paused, cast a hurried glance at the clock (it was 9:20 p. m.), and he abruptly closed his address.

"I've got to meet the fellow at 9:30 tonight," he explained without much ado. "I found he was desperately in need of some warm underwear. So I'm taking it to him."

It was a powerful sermon, though for the life of me I can't remember the text.

## WATER FROM ABOVE

*Isa. 43:20. "Because I give waters." Psa. 148:4. "Praise him . . . ye waters that be above the heavens." Rev. 22:17. "And whosoever will, let him take the water of life freely."*

You know that the beauty of Versailles and Chatsworth depends very much upon the water. I came to the latter place, Chatsworth, one day when

Strangers are Not Admitted;

but by an inducement which always seemed as potent with an Englishman as with an American, I got in, and then the gardener went far up above the stairs of stone and turned on the water. I saw it gleaming on the dry pavement, coming down from step to step, until it came so near I could hear the musical rush, and all over the high broad stairs it came foaming, flashing, roaring down, until sunlight and wave in gleesome wrestle tumbled at my feet. So it is with the Church of God. Everything comes from above: pardon from above, joy from above, adoption and sanctification from above.—*From a sermon by Dr. T. De Witt Talmage.*

## EVADING RESPONSIBILITY

*Rom. 14:12. "Each of us then will have to answer for himself to God" (Moffatt).*

A minister was passing a certain farm one day, when he noticed a fine rick of hay, just finished and ready for thatching. He said to the farmer who was standing by, "That's a very fine rick of hay. Who made it?" "I did," said the farmer. "I made it." A few weeks later the minister had occasion to pass the farm again. To his astonishment he saw that the rick, through a heavy gale, had cap-sized and fallen to the ground. He went to the farmer, and condoled with him on his misfortune, and again asked, "Who made the rick?" "There were several of us" was the reply. That's it! When things go well, we are apt to say, "I did it"; but when they go wrong, we say, "There were several of us."—*From The London Christian Herald.*

## PAUPER'S FUNERAL FOR AN ARTIST

*I Cor. 10:12. "So let anyone who thinks he stands secure, take care in case he falls" (Moffatt).*

"Neville Northy Burnard, the self-taught artist, son of a stone-mason at Altarnon in the wild Cornish moors, was in 1867 at the height of his fame and prosperity as a sculptor. He had made portrait busts of Gladstone, Cobden, Thackeray, Mrs. Beecher Stowe and J. B. Smith, and he had carved the statue of Ebenezer Elliot placed in the

Market Square of Sheffield. Later in the year he did for Bright a model of Cobden's right hand. Not long after this, Burnard took to drink, deserted his art, became a tramp, and was lost to the view of London. He died in Redruth Workhouse, and had a pauper's funeral in Camborne churchyard."—*From The Diaries of John Bright.*

Thus the man who had displayed unusual ability was overcome by his habits of intemperance, and reached a tragically sad end in life.

### THE ADVENTURE OF RELIGION

*Gen. 12:1. Said the Eternal to Abram: Leave your country . . . for a land that I will show to you" (Moffatt).*

We may have ideas and beliefs of what it is like to see the world from the Graf Zeppelin, but we will never know until we muster up courage to brave the dangers and make a personal adventure. So it is in religion, for religion has to do with the great adventure of coming to God and proving in actual experience the nature and purpose of God.—*Professor F. G. Lankard.*

### A NOTED SCIENTIST'S TESTIMONY

*Gen. 1:1. "In the beginning God created the heaven and the earth."*

One of the speakers at the Bible Fellowship Demonstration at the Royal Albert Hall was Sir Ambrose Fleming, whose name is so well known as the inventor of the thermionic valve, which has revolutionized wireless telegraphy and made wireless telephony possible. The witness of such an eminent scientist to the truth and inspiration of the Word of God is of tremendous value. It could be asserted, he said, with the utmost confidence that there was no contradiction or discrepancy be-

tween certain ascertained facts of scientific investigation and the statements in the inspired Scriptures. The conclusions of the most advanced science today confirmed in certain fundamental facts the statements in the Scriptures. They agreed that the physical universe must have had a beginning. As Lord Kelvin once said, "Science positively demands creation"; and to quote another eminent scientist: "The universe cannot have originated by chance." Herschel long ago declared that atoms were manufactured articles, and therefore they must have had a manufacturer.—*The Christian Herald, London.*

### A SCIENTIST TAKES TO THE PULPIT

*Psa. 8:1. "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."*

Dr. Robert A. Millikan is probably America's greatest scientist. He is also an active Christian, a member of the Congregational Church in Pasadena, Calif. A short time ago, en route to one of his experiment stations, Dr. Millikan stopped in Winnipeg long enough to preach in one of the pulpits of that Canadian city. He denied, among other things, that science was anti-religious. On the contrary, he cited a long list of scientists who gave a place in their scheme of things to a divine force: Maxwell, Faraday, Galileo, Newton, Einstein, Jeans, and Eddington. He denied, also, that science was getting less religious. Quite the contrary seems to be the case—if church membership is any indication. An examination of Who's Who in America revealed that of the oldest one-fourth of the scientists listed there, 12 per cent were church members. But of the youngest one-fourth, 44 per cent were church members.—*The Christian Herald.*

## Church and Society

By J. J. PHELAN, D.D.

*Prov. 11:30. "He that winneth souls is wise."*

We have known many persons in Christian work who were "full of color," but who had no complexion. It is one thing to draw persons to one's self, and quite another to draw them to the Lord. But it is the complexion of a church alone that makes for its virility and influence. For what are the colorful adornments of beautiful altars and chancels, frescoed ceilings and stained-glass windows—if no holy lives, loving acts and kindness develop there?

*Luke 15:8. "... light a candle, sweep the house and seek diligently till she find it?"*

Of late, there has been a marked decline in wistful thinking and a sharp rise in fact-finding. Let the "investigations" go on, and don't neglect to ascertain why so many small banks failed, and why so many were loaded up with foreign bonds. Who

did the unloading? Yes, these subjects are properly within the field of practical Christianity, Christian Ethics, and Religious Education. Youth must know why THIRTY-SIX BILLIONS of AMERICAN MONEY ever got "over there." Of course, our youth will not get it back. Let's not deceive them.

*Matt. 3:10. "And now also the axe is laid unto the root of the trees."*

Ten up-to-now "Shalt Nots": 1. Thou shalt not disturb thy neighbor's sleep at 2 A. M. with grinding gears, slamming doors and loud talk. 2. Thou shalt not smoke-screen by magnifying the small sins of others, and minimizing the major vices of thyself. 3. Thou shalt not appear "wise," when thou knowest that thou art still in the kindergarten (intellectually). 4. Thou shalt not "pass the buck" in this



pression, when thou hast not voted intelligently twenty-five years. 5. Thou shalt not "play up to Jones's," for they were in the "red" even while they were playing. 6. Thou shalt not *alibi* thyself to debt on the ground of making "business," lest coroner and undertaker get thee. A lot of this "money" business is only "monkey" business anyway. 7. Thou shalt not allow thyself to be "ballyhooed" into doing that which thy best judgment bids. 8. Thou shalt not take any man's evaluation of another, without first confirming the reliability of thy sources. 9. Thou shalt not always "sist" on thy "rights," if thou wishest to escape jail or hospital. 10. Thou shalt not always refer to the "Sport Column," the "Comic Cartoon," or even the "Stock Market" page when thou first need a paper—for "as a man thinketh so is he."

*Luke 13:34. "... which killest the prophets and stonest them that are sent unto you."*

Have you poked fun at the "Brain Trust" yet? In the past 25 or 30 years this has been America's most popular all-the-year-round indoor and out-

door game. But if the advice of some of the leading "brains" of our colleges and churches had only been heeded (a few years back) this present *holocaust* of misery and suffering might have been averted. We ask ourselves, "who are the leading patriots today?" Let us "rally round the flag, boys" and girls with renewed faith, hope and love. It is never too late to mend our ways.

*John 8:32. "Ye shall know the truth, and the truth shall make you free."*

Youth is ever beset with *sham models* of Success. Watch out for popular "*pep*" distributors and "*morale*" boosters. These "boys" are ever ready to render a glad "Whoop" and "Hooray" to *anything* and *everything* that will get them in the picture and you out of pocket. Many a tenderfoot is led to believe that these "ballyhoosers" are the "*Sole Distributors*" of Faith, Hope and Courage—words which they trill in their sleep. A prominent Clubman of intelligence and reserve states that "*sixty per cent* of the club talks (in his club) are *thought-paralyzers* and *sleep-producers*."

## The Preacher In His Pulpit

### "YOUR SECRET SIN"

By THE REV. CLARENCE EDWARD MACARTNEY

*Psalm 90:8—"Our secret sins"*

In his powerful tale, "The Black Veil," Nathaniel Hawthorne told a sad truth about human nature. The congregation had assembled in the New England Church to greet their new minister. What was their amazement when their pastor appeared in the pulpit veiled in black.

The mystery which the black veil was supposed to typify was the mystery of secret and hidden sins.

There are three kinds of secret sins: First, those which are known to ourselves, but not to our fellow man. Second, those which are known to the world, but not observed by us. And third, those which are not known to ourselves or to the world, but are known to God.

In one of his great visions, the prophet Ezekiel was taken into a chamber underneath the temple wall at Jerusalem. Here he saw every form of repulsive things, and abominable beasts painted or carved upon the walls of the room. Before these were pictures, loathsome objects, the inventions of depraved minds, stood the seventy elders mumbling their heathen incantations and waving the censers and with incense. In the temple above they worshipped formerly Jehovah. But in the secret place of idolatry and imagery, they bowed down before the grinning images of Baal and Moloch. The real man is the man who worships in the dark, where the eye of the world cannot follow.

These secret sins, however unnoted, or even unrecognized, by the world, inflict their damage and hurt, for there is nothing so fine and delicate and sensitive as the soul of man. According to the old

fable, at the center of Solomon's mystic staff, there was a worm eating its way through the rod. So secret and hidden sin eats its way through the rod of man's strength and influence.

These sins not only do their hurt and damage, but they inflict their punishment. There is always the dread that what is known to the heart should suddenly be disclosed to the world. Moses looked this way and that way, and when he saw that no one was looking, he slew the Egyptian and buried him in the sand and was amazed to discover when he attempted to rebuke two of his fellow countrymen, that they knew that he had killed the Egyptian. "Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance."

The second kind of secret sin is the sin which is not noticed by ourselves, but is noted by the world. It should give us occasion for humility and for earnest searching of heart when we remember how readily we detect faults in others. When we think that others are blind to their faults, it is well to remember that we may be afflicted with the same blindness. The sin which in others looks so odious, in us takes on a different appearance simply because it is our own. It was not until Nathan said, "Thou art the man!" that the guilty king saw his own transgression and repented.

Then there is a third kind of secret sin, the sin which is not known to us nor to the world, but is always known to God. There is in the human heart a mystery of iniquity which lies beyond the ken and gaze of men.

I saw recently a map of the world showing in black the portions which have not yet been explored,—and remarkably few, too,—certain areas around the North Pole and the South Pole, a part of South America, sections of the Arabian desert, and a very limited area in Africa. But in every human heart, there lies an unexplored hinterland where we have not yet travelled and where unknown beasts of passion and of evil range. The dark continent is still the heart of man.

What are some of the reasons why secret sins can exist in our hearts, and that we all must confess with the Psalmist, "Who can understand his errors? Cleanse thou me from secret faults." One is the subtle way in which sin insinuates itself into man's life. That is the most dangerous thing about sin. It works in the dark.

Then there is the natural tendency of the heart to think well of itself and to refuse to think evil. Sin makes a man unwilling to face himself, and always sin has an advocate within our breasts which would strive to persuade us that there is no sin there. Conscience becomes blunted, and the more a man sins the less sinful his sin appears to him. It is easy, also, to look upon our sin through the glass of custom and of human fashion, and to adopt a popular view which is wrong, and thus deceive ourselves by thinking we have no sin. "If any man say he has no sin, he deceiveth himself; and the truth is not in him." We are at once the

greatest masters in deception, and the greatest victims of it.

The sudden appearance of sin where it was not supposed to have existed is of a nature to warn against taking too easy and comfortable views concerning ourselves. Probably neither Moses nor his friends imagined that one of his chief sins would be anger, and yet in the day of provocation, he smote the rock twice and for that sin was forbidden to enter the land of Canaan. John Brown had a saying that we are like old coins,—it takes the heat of the fire to bring out the inscription on the coin. So it takes the heat of temptation to reveal us to ourselves and others. Until we are absolutely certain that, placed in the same circumstances and subjected to the same temptations we would not act similarly, there is no occasion for us to congratulate ourselves.

It was the thought of God's examination and vision which made the Psalmist say, "Thou hast set our iniquities before Thee, our secret sins in the light of our countenance." When we measure ourselves by ourselves and compare ourselves with others, there are many sins and transgressions which escape our notice altogether. Only in the divine light are they revealed. Only in the light of the last Judgment, when everything that is hid shall be uncovered, and all secrets revealed, shall we know what the heart is and how necessary it is that it should be cleansed by nothing less than the precious blood of Christ.



## THE UNDYING CHURCH

By THE REV. FRED SMITH

*Congregational Church, Newton, Kansas*

"I will build my church; and the gates of Hades shall not prevail against it." A strange sentence to fall from the lips of a young man but recently come from the home of a carpenter. Yet the increasing centuries have proved him right. Others before him, and many after him, have spoken in a similar strain. Ever are opposites near akin: genius to insanity; fanaticism to faith. Mistaken leaders, ignorant but sincere, have proclaimed themselves as the founders of faiths that would not die. But Time has worked its way with them. They have passed, "forgotten as a dream dies at the opening day." Said Gamaliel, with uncanny insight, in the day of the beginning of this 'new way': "If this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

And now the centuries have spoken against the hours. Still lives the church of Christ. Its ambassadors are on every shore; its ministers in every land. Its adherents are numbered by the million.

In Jesus was the unceasing power to build an undying church. In a spiritual sense Jesus was radiantly active. Surely here is a fact of the first magnitude which none who cares for the ongoing of humanity can afford to overlook. Politician, statesman, executive, or any other leader might well ask the secret of the perpetuity of the church. Why is it that while civilizations come and go the church of Christ goes on and grows forever? It is a inquiry worth while.

The answer lies in observations like these. The church of Christ is rooted in the permanence of which are untouchable by the gnawing tooth of Time. By the free love of comrades centering in a common loyalty to Christ the soul of the undying church lives. That is to say, the church is more than an ecclesiastical organization, it is a ever-growing organism. Here is the strong foundation that gives permanence to the church of Christ. It is inbuilt into the abiding loyalties of men. Jesus did not seek to crystallize this dream



a definite marked out institution. He left no print of specific regulations for men to follow in the continuing of his church. He appointed no governing committees; he appointed no architects. He knew that his church would continue in the power of an indestructible love. Jesus knew that his church would survive the 'gates of Hades' because it was to be a communion of life and not a mere corporation built upon legalized documents. Standing now with the perspective of the centuries for proof we see how potent with significance was the assertion of that young man to his

followers that day at Ceasarea Philippi. Thus is history made and civilizations undone. "Not with swords loud clashing, nor roll of stirring drums" did Jesus expect to lay the foundation of an undying church. Jesus knew men and God. Combined they would be invincible. The grace-filled life is beyond the destroying power of Time. A God-consecrated man is the child of Time breathing the air of eternity. The church would not die because of the sort of men he would re-create. This is the secret of the permanence of the church of Christ.



## QUIETUDE

By C. NORMAN BARTLETT, *Jackson, N. H.*

*"And after the fire a still small voice." (I Kings 12)*

*"In quietness and in confidence shall be your strength." (Is. 30:15)*

*"Be still, and know that I am God." (Ps. 46:10)*

These gems from the Old Testament suggest a message on "The Capital of Quietude" that is sorely needed in these days when so many people are laboring under an almost unbearable strain. *"After the fire a still small voice." (I Kings 12)*. When the physical powers are at low ebb, the soul is all too liable to succumb to moods of depression out of all proportion to whatever may be the immediately exciting cause. On Mount Soreb, the very place where centuries before Jesus had received the Law under circumstances of appalling solemnity, God reveals himself under a new aspect to his daring and devoted but somewhat one-sided prophet. Over the mountains swept a wind-storm of devastating fury that rent the rocks asunder; but "the Lord was not in the wind." Then followed an earthquake of great violence; "the Lord was not in the earthquake." On the heels of the storm and earthquake came a fire; "the Lord was not in the fire." God did not appear to Elijah in any one of these three cataclysmic phenomena of nature. "And after the fire a still small voice." After the tumult died down, the Lord spoke to his prophet in the quiet recesses of his inmost being. The object God had in mind was to impress upon the mind of his servant the need of quiet as well as the more spectacular methods of promoting the cause of truth and right. Isaiah needed to be taught the gentleness as well as the terribleness of the majesty of God.

We likewise need to learn the lesson of the emptiness of noise. The significance of boisterousness is really in inverse proportion to its volume of sound. We hear the roar of the hurricane, the boom of the surf on a rock-bound coast, the crash and reverberations of the thunder; but we do not hear the grass grow or the flowers bloom; nor are we ever made audibly aware of the millions of vibrations of energy that stream upon the earth from the sun every minute of the day; and for the tremendous power of gravitation that

holds the universe together, it performs its cosmic duties without a sound. So is it with the work of God in the realm of spirit. The crash and clang of deeds that turn the tide of affairs and revolutionize the course of history echo loudly through time. But the workings of the Divine Spirit in the minds and hearts of men that make possible and effective mighty movements for good are in their very essence inaudible to the world. The Eternal moves silently through hidden depths to bring his plans to pass.

*"In quietness and in confidence shall be your strength." (Is. 30:15)* The prophet Isaiah is warning his people against the hazards and futility of an alliance with Egypt in the face of threatening invasions from Assyria. Not in Egypt but in the Lord he bids them put their trust. The one leaves souls stranded on mud flats of failure, the other launches them on floodtides of victory. There are not a few leaders of thought today who would have us substitute reliance on Man for dependence on God. The intellectualists have gone over to the camp of fatalistic philosophies. All our noblest efforts are destined to frustration, all our finest achievements are doomed to extinction and oblivion. This being so, it is worse than folly to exert ourselves in behalf of anything worth while. Therefore let us bid our dreams farewell, face the facts, and resign ourselves to the inevitable. Many of our most brilliant minds are devoting their gifts to the doleful and self-assumed task of beating a funeral march to the grave of humanity. It is instructive to note how loss of faith in God carries with it a loss of faith in man.

*"Be still, and know that I am God." (Ps. 46:10)* We must be still really to know any great truth. It takes a calm pool to mirror the stars. Transforming ideas take root in silence and solitude. We cannot hope to make real to others what we have not first made real to ourselves. We must give truths time to sink into our souls. Great truths, like rain water permeating the soil, must sink deeply and slowly.

What is true of our grasp of truths in general applies with a hundredfold greater force to the matter of obtaining a real grip on God. There is

such a thing as the quiescent assimilation of God. Concentration on God is prerequisite to comprehension of God. We must be still to know that God is and what God is. What sort of picture of a majestic cathedral can be taken with a shaking camera in a rapidly moving car?

We must appropriate for ourselves the fulness of God in Christ. The truth and grace of God are an ever-flowing stream; but how much of it we make our own depends upon our own efforts. Or by giving ourselves devotedly to the truth as it is in Christ do we really make that truth our own?



## SERMON OUTLINES

### GOD'S COVENANTS

*With Noah (God in an Emergency). Gen. 9:8-17.*

*With Abraham (God, the God of Nations). Gen. 17:1-9.*

*With Jacob (God in Unusual Experiences). Gen. 28:10-22.*

*With Moses (God the Inspiration of Great Men). Ex. 3:10-22.*

*With David (God Preparing for Spiritual Kingdom). 2 Sam. 7:4-17.*

*With Isaiah (God in Spiritual Conquest of World). Isa. 9:1-6.*

*With the Future (God in Larger Life). Deut. 4:31-40.*

—Clarence S. Grauser, Worthington, Ohio.

\* \* \*

### GOD'S ARITHMETIC

*"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.*

1. God's addition: "Seek ye first the kingdom of God and his righteousness and all these other things shall be added unto you."

2. God's subtraction: "From him that hath not, shall be subtracted that which he seemeth to have."

3. God's multiplication: "He that supplieth seed for the sower and bread for food shall multiply your seed for sowing, that you being enriched in everything may bound unto every good work."

4. God's division: "Divide this among those of the multitudes."

E. Y. Mullins.

\* \* \*

### TO REACH THE UNSAVED

*The Gospel of Christ is able to save unto the uttermost if presented*

1. By personal testimony.

2. By consistent Christian living.

3. By loving deeds of charity and helpfulness.

\* \* \*

### THE RICHEST MAN

*Mark 10:29-31.*

Who values a good name above gold. In whose possession others feel rich. Who can enjoy a landscape without owning the land. Who has a mind liberally stored, cultivated and contented. Who can face poverty and misfortune with cheerfulness and courage. For whom plain living, right thinking and grand effort constitute real riches. Who has a hearty appreciation of the beautiful in nature and in human beings. Who carries his greatest wealth in his rich personality and fine character. Who absorbs the best in the world in which he lives and gives the best of himself to others.—Tradesman.

### SO TEACH US TO PRAY

*Luke 11:10.*

Early in September, 1933, the police of a fashionable suburb of Cleveland, Ohio, received call from housewives, "A half-naked wild man is large." Police squads were sent out to round up the dangerous wild-man, and Patrolman Wood found "a 16 year old Moroccan window washer kneeling upon the sidewalk, stripped to the waist. It was the hour for Mohammedan prayer and, devoid of a prayer rug, the boy had doffed his shirt to kneel upon."

\* \* \*

### OUR RICHES

To be appropriated and possessed by faith as we discover our riches recorded in the Word of God. "In Christ" every true believer possesses.

1. A LIFE that can never be FORFEITED—Rom. 8:21-39, Col. 3:3, Phil. 1:6.

2. A RELATION that can never be ABROGATED—Gal. 3:26, 1 John 3:1-2, Rom. 8:18.

3. A RIGHTEOUSNESS that can never be TARNISHED—Rom. 3:25-26, I Cor. 1:30, Cor. 5:21.

4. AN ACCEPTANCE that can never be QUESTIONED—Eph. 1:6, Rom. 8:33-34, Thess. 1:4.

5. A JUDGMENT that can never be REPEALED—Rom. 8:1, Gal. 3:13, John 5:24.

6. A TITLE that can never be CLOUDED—II Tim. 1:12, Eph. 4:30, I Pet. 1:3-5.

7. A POSITION that can never be INVALIDATED—Eph. 2:5-6, Col. 2:9-10, 3:1-4.

8. A STANDING that can never be DISPUTED—Rom. 8:29-34, Col. 4:12, Rom. 5:1-2.

9. A JUSTIFICATION that can never be REVERSED—Rom. 8:30-34, Eph. 1:4-13, Phil. 3:1.

10. A SEAL that can never be VIOLATED—Eph. 1:13; 4:30, II Tim. 2:19.

11. AN INHERITANCE that can never be ALIENATED—Eph. 1:11, 14, 18, 19; Col. 1:12; Eph. 2:7.

12. A WEALTH that can never be DEPLETED—II Cor. 8:9, 12:7-9, Phil. 4:19.

13. A RESOURCE that can never be DIMINISHED—II Cor. 9:8, Col. 3:3, Eph. 3:20-21.

14. A BANK that can never be CLOSED—Rom. 11:33, Phil. 4:19, Eph. 1:7.

15. A POSSESSION that can never be MEASURED—Rom. 11:33, Eph. 3:17-19, 3:8.

16. A PORTION that can never be DENIED—Rom. 8:32, 8:17, I Cor. 3:21-23.

17. A PEACE that can never be DESTROYED—Rom. 5:1, Phil. 4:6-7, Col. 3:15.

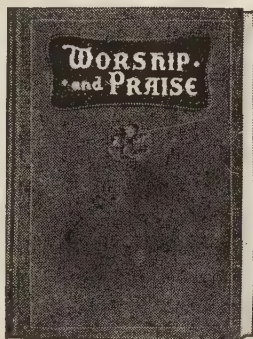
—White Temple Beacon.





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# BOOK REVIEW

By THE REV. I. J. SWANSON, D.D.

THE LUTHERAN CHURCH IN AMERICAN HISTORY.

By Abdel Ross Wentz, Ph.D., Prof. of Church History in the Gettysburg Theological Seminary. Second edition, revised. The United Lutheran Publication House, Philadelphia. 465 pp. \$2.00.

New material has been added in this edition; appended to each chapter are questions, topics for special study, subjects for biography, and a bibliography making the volume more valuable for use as a textbook. It will be found intensely interesting also to the general reader, and especially of course to Lutherans. Dr. Wentz is one of the founders of a new method of writing church history, namely, to trace the story of the church as it is influenced by, as well as influences its environment. This method yields fruitful results. It shows that the life of the Church is integrated with the life of the nation. "The Lutheran Church in America," Dr. Wentz writes, "is an integral and potent part of American Christianity. It is as old as the American nation." He traces its life and influence from Colonial days (1625-1760); at the birth of the nation, 1740-1790; in the youth of the Republic (1790-1830); the period of internal discord, both in state and church (1830-1870); in the days of big business (1870-1910); and in an age of larger units (1910-1929). The story is one that will thrill the hearts of Lutherans and awaken the deep interest, and arouse the admiration, of all their fellow-Christians who may read it. It is a splendid piece of historical writing.

## FOR CHRIST AND THE KINGDOM.

By William Malcolm MacGregor, D. D., Principal Trinity College, Glasgow. Revell. 126 pp. \$1.00.

Another book of high counsel and practical helpness to ministers by an experienced and successful teacher and trainer of students for the Gospel ministry. Dr. MacGregor discusses the variety of the task of profession or vocation, training; the character required; devotional life; the preacher's business; and the goal of our ministry—the Kingdom of God. The preacher's business, he says, is to teach, to conduct ministry of worship, to give consolation, and to tend conquest. He believes strongly in a teaching ministry. He wonders "how many centuries of modern preaching would be required before a hearer could give twenty minutes of articulate and intelligent summary of what it is all about." He is a very "man," as well as a learned and spiritual, man. Strong and a stirring book.

## MANCHOUKUO, CHILD OF CONFLICT.

By K. K. Kawakami. Macmillan. 311 pp. \$2.00.

The author is the Washington correspondent of "The Tokyo Hoshi Shimbun." Naturally, he presents the course of Japan in Manchuria, in as favorable light as possible, although he finds fault with Japanese intervention, and calls it "a grave blunder." He characterizes Japan's claim that Manchoukuo was founded upon the popular will of thirty million Manchurians as "untenable." On the other hand, he criticizes the Lytton Commission Report to the League of Nations because "it represents the viewpoint of war lords, statesmen and politicians, and overlooks the human factors which were at the bottom of the trouble." He says that Japan's course in Manchuria "promises to keep out Chinese anarchy and to give benevolent and beneficial rule to people who have long endured official extortion and militaristic plunder with meek resignation." He gives the Japanese view "the open door," of Chinese boycotts, of the lack of Chinese political unity, and of "the Red Shadow Moscow." His defence of Japan's course in Manchuria is able and illuminating, but not altogether convincing.





# SERENE DAYS

## BY A

# SUNLIT SEA



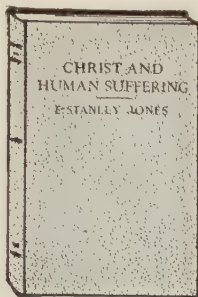
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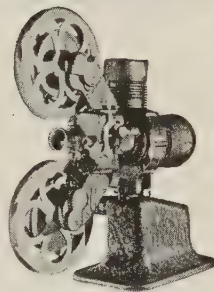
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#### THE WAY TO PENTECOST.

By Samuel Chadwick, late Principal, Cliff College, Sheffield. Revell. 128 pp. \$1.25.

The author passed away while this book was going through the press. He was an outstanding preacher and teacher of the Wesleyan Church, England. This book contains twenty articles which were written originally for *Joyful News*. They deal with various aspects of the Holy Spirit and His work. These are messages of insight and power. They are Scriptural, expository, and edifying. For a popular and stimulating treatment of the theme, the present reviewer does not know of any other volume quite as good.

#### MORAL PROGRESS.

By John H. Stoody. Evangelical Press, Harrisburg, Pa. 435 pp. (Price not stated)

Mr. Stoody has given long and intelligent study to this whole question. He discusses divine and human agencies in moral progress; civilization's need a challenge; political aspects of moral progress; moral movements in action; and the aftermath of moral achievements. Under the last heading, he treats the stabilization of things achieved, the present prohibition situation, and education for moral progress. It is quite evident that Dr. Stoody has mastered the subject. While he is a man of burning convictions, he has taken care to verify his statements—some reformers do not. He lays down the principles of moral progress in a sound and challenging way. His book is a ringing call to action on the part of all who believe that progress in morals (and religion) is the supreme need of our age.

#### MARTIN LUTHER: THE FORMATIVE YEARS.

By B. K. Kuiper. Eerdmans Publishing Co., Grand Rapids, Mich. 298 pp. \$2.00.

This story of the first thirty-four years of Luther's life is compiled from the best sources available. What it reveals the author's great admiration for Luther and his work, it is marked by conscientious and scholarly restraint. It pictures graphically the medieval Catholic world of Luther's day. His parents, Mr. Kuiper tells us, were of peasant stock on his father's side and burgher stock on his mother's. They were not desperately poor, as is often alleged. In fact, they were able in middle life to buy a home. They were of sound character, and bequeathed to Martin both physical and mental soundness. Mr. Kuiper describes the scholastic and monastic career of Luther; the growth of his convictions that Romanism, both in practice and teaching, was wrong at many important points; and of his revolt against Rome and his organizing leadership of the Protestant Reformation. Mr. Kuiper shows, also, that Luther was a religious theologian and taught that Christianity is in its essence a personal relationship,—faith in Christ. Incidentally, Mr. Kuiper believes that Luther and Calvin stood closer to mediaeval Catholicism than to modern liberal theology: they believed in the supernatural,—modern natural theology has given up belief in the supernatural. A fascinating book. For the period it covers, we do not know of any book as good as this.

#### INTRODUCTION TO THE OLD TESTAMENT.

By J. E. McFadyen, D.D., Prof. of O. T. Language, Literature and Theology, Trinity College, Glasgow. Macmillan. 400 pp. \$2.00.

A new edition, revised throughout, of a standard work first published over twenty-five years ago. The author, a distinguished O. T. scholar, has brought the book right up-to-date. While he deals, of course, with the literary problems of the O. T., he particularly emphasizes its religious content. He follows the order of the books as given in the Hebrew Bible, and



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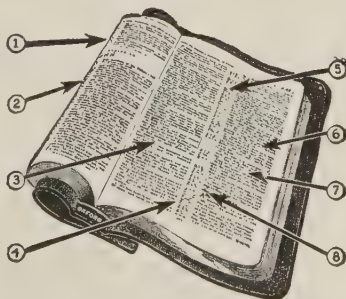
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"Someone Is Watching Your Light."

Reading, "Builders"—author unknown.

"Isn't it strange that princes and kings  
And clowns that caper in saw-dust rings  
And common people like you and me  
Are builders for eternity?"

"To each is given a bag of tools,  
A shapeless mass, and a book of rules;  
And each must make, ere life is gone,  
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Prayer, that we may be proud of the influences that have helped to mold our lives for good, and



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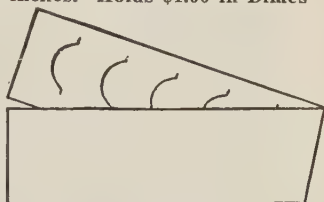
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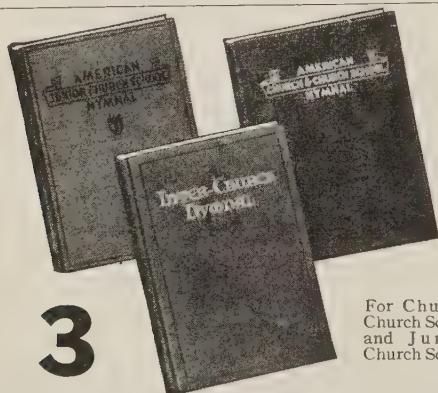
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Benediction.

Recessional, "Will There Be Any Stars in My Crown?"

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Song, "Stepping in the Light."

Scriptures by three people:

1. Luke 19:59. 2. John 21:20-22. 3. I Pet. 2:21

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Song, "I Would Be Like Jesus."

Talk, "Motives for the Imitation of Christ." 1.

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Song, "Open Mine Eyes That I May See."

Reading, "Sail On" by Joaquin Miller.

Scripture, Eccl. 1:1-10.

Song, "Somebody Did a Golden Deed."

Reading, from "The Things That Haven't Been Done Before" by Edgar Guest. (Get at your local library or address The Expositor)

"The things that haven't been done before, Those are the things to try.

Columbus dreamed of an unknown shore

At the rim of the far-flung sky."

Prayer, that we may be willing to learn the joy of doing new things for Christ.

Song, "Send the Light."

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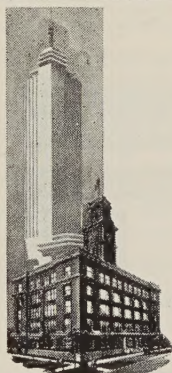
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4. Prov. 16:7; 5. Prov. 20:7; 6. Prov. 27:8;
7. Prov. 29:20; 8. Prov. 19:6; 9. Prov. 9:8;
10. Prov. 29:11.

Song, "Thy Word Have I Hid in My Heart."

Ten proverbs especially for women, quoted by ten men as follows:

1. Prov. 9:13; 2. Prov. 12:4; 3. Prov. 14:1;
4. Prov. 21:9; 5. Prov. 31:10; 6. Prov. 11:16;
7. Prov. 11:22; 8. Prov. 18:22; 9. Prov. 19:14;
10. Prov. 31:28-29.

Song, "Must I Go Empty-Handed?"

Ten proverbs that apply to young people, quoted

1. Prov. 1:4; 2. Prov. 7:7; 3. Prov. 3:11;
4. Prov. 13:1; 5. Prov. 15:20; 6. Prov. 20:3;
7. Prov. 20:11; 8. Prov. 21:17; 9. Prov. 22:29;
10. Prov. 24:27.

Song, "Savior, Like a Shepherd Lead Us."

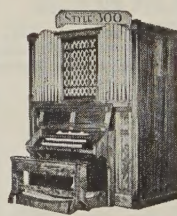
Prayer.

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